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What Manner of Man Is This?

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WHAT MANNER OF MAN IS THIS?

Studies in the Life of Christ

By WILLIAM D. MURRAY

"I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was in prison, and ye came unto me."

New York
Young Men's Christian Association Press
1907

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TO

MY BOY

GEORGE

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INTRODUCTION.

Bible study which does not lead to action on the part of the student is certainly nothing better than a pleasant pastime. The object of the leader of a class should always be to cause his scholars to *do* something which the lesson has taught. There is danger that young people will look upon Jesus merely as a historical person, and that they will regard the stories of His deeds as ancient history. We must strive continually to make Christ live before them to-day; to make them feel that the things He liked long ago He likes now, and that the things He did long ago in Galilee He wants us, His followers, to do now in our towns and cities; and, most of all, that this Jesus about whom we are studying can be and wants to be a personal friend of every boy as He was the personal friend of Mary and Martha and Lazarus and others in Galilee and Judea.

With this purpose in view these studies have been prepared. Moreover, the Bible ought not to be a book off by itself, although it must ever be a unique book. It is not a fetish, it is a heavenly Father's message to His children; we do not worship the Bible, we worship the God of the Bible. Everything that we can do, therefore, to make our scholars regard this book as a real book ought to be done.

The Story.

Each of these studies is arranged in sections, the first section being devoted to the story. The purpose of this is to suggest the form in which the lesson story should lie in the minds of the members of the class. It will be noticed that large use has been made of the constructive imagination. Patterson DuBois says, "Imagination is the master key to the interpretation of the Bible"; and President Hadley

says, "The thing which distinguishes a man of the first rank in his profession from a man of the second rank is the possession of this quality of imagination." As those for whom these studies are primarily intended are at the age when the imagination is active, now is the time to cultivate the habit of using it. The story as told in these studies is only suggestive and illustrative; the leader should do his utmost to get his scholars into the habit of imagining the Bible scene and then telling it vividly, or better still, writing it out, in their own words. Make it as modern and as real as possible.

Pictures.

In connection with most of the studies, through the courtesy of Dr. Forbush, reference is made to the stereographs used in his book, *Travel Lessons on the Life of Jesus*. In that book special maps of Palestine have been prepared, on which the place from which each picture is made is indicated; from this spot lines are drawn to show how much of the scene is in the range of vision. By consulting the map and looking through the stereoscope at the picture indicated a wonderfully real view is presented; for the student seems to be standing in the country itself, and seeing what Jesus himself saw. There could be no better way of creating a sense of reality in our study of the life of Jesus than by using these pictures. The book and pictures are made by Underwood & Underwood, 3 West 19th Street, New York City. When reference is made to stereographs these are the ones intended.

In each study will also be found the names of the firms that publish the best reproductions of some of the famous pictures representing the scene of the lesson, together with each picture's catalogue number. These could be used during the class hour, or better still, if the pupils are writing out the story from week to week in a note book, the pictures ought to be used to illustrate the narrative. One of the best plans to use with boys is for the leader to procure these pic-

tures and give one to each boy present at the lesson. Let the leader offer a reward—not a prize—at the end of the course for the best use made of the pictures, and then see that every boy who makes some effort to use the pictures gets something as a reward. In references "P" stands for Perry Picture Company, Malden, Mass.; "B" for George P. Brown, Beverly, Mass., and "W" for W. A. Wilde Company, 120 Boylston Street, Boston.

The complete handbook of Religious Pictures, published by the New York Sunday School Commission, price five cents, gives an exhaustive list of the pictures which can be used. They carry in stock pictures of different publishers. Their address is 416 Lafayette Street, New York City.

Daily Readings.

The Scripture included in each study has been put in the form of Daily Readings and is a vital part of each lesson. These readings will be found to be very brief usually, and the questions asked on each daily portion are aimed at the lesson to be brought out. Every device should be used by the leader to induce the scholars to follow these daily readings.

Subject for Prayer.

In connection with each study, and particularly in connection with the daily readings, a subject for prayer is suggested. This subject is really the lesson for the week, but it is far better that it should be presented indirectly than that it should be boldly stated as the purpose of the study. The leader in assigning the new lesson should call attention to this and should recommend to his class that the suggested subject of prayer be kept in mind as they engage in prayer daily.

Bible Marking.

While Bible marking is not a scholarly method of study, it has its uses. It has been suggested here

partly to induce the scholars to have their own Bibles, and partly to impress in this indirect way the lesson of the week. The terms used can be understood by consulting the illustration facing page 49. This will also help to make the Bible a real book.

Illustrative Readings.

To further assist in the effort to make the Bible real we have suggested stories from other parts of the Bible and from other books which illustrate the story in the Bible. Many such books might have been referred to, and can be used by the leader, but those chosen here are mostly from books boys are reading and enjoying. It helps to make the Bible a real book to find that the same great principles influence people to-day.

Drawings.

A few rude drawings have been prepared to show that one who cannot draw can nevertheless make helpful pictures. It would be wise if to one scholar the task were assigned of putting on the blackboard, some time before the next lesson hour, his picture of the lesson scene. When the scholars are using note books each ought to draw his picture in connection with the written story.

Map Work.

Interest in these studies will be increased by the use of relief maps made by the boys themselves, or by the leader and the boys together. The use of such maps is suggested in the studies to which they are best adapted, but it would be even better for the leader to suggest when they shall be used. A great deal of information can be obtained from Dr. Maltby's book, "Map Modeling in Geography."

There are three substances in general use for this purpose: sand, putty and paper pulp.

For the use of sand a sand board is needed. This

should be a shallow box. In some cases the box has been made big enough to cover the top of the table around which the boys have their lesson. (See frontispiece.)

A box could be constructed as follows: "Use good, light pine lumber, and make a table top about two feet by three feet, or in that proportion. Around the edge of it put a moulding which extends up about an inch or an inch and a half above the board. Paint all this light blue or else cover the top of it with zinc, which is better. Your board is then complete. It is not necessary to put legs on it. It can be used on a table by elevating one end of it a few inches, so that the pupils could see it easily. The sand used should be moulder's sand, and may be had from any foundry. It is not at all dirty to handle and should be kept a little moist. This sand should be spread thinly over the board and then with the hands the hills and valleys can be moulded. Running a finger or lead pencil through the sand will expose the paint or the zinc and this will represent water. The sea can be represented by simply pressing the sand back from a space the right size. Little blocks of wood painted white are very nice to use for houses, while green twigs may be set up for trees."

For modeling in putty, the ordinary putty is used. One advantage in the use of this material is that different colors can be used. Any painter will prepare it of the color desired. Green, brown, yellow and buff are the usual colors.

The material most in use in Association Bible classes is paper pulp. This is due to the fact that it is more lasting than sand or putty. Dr. Maltby describes the preparation of this material as follows:—

"The paper used may be the waste sheets from pencil tablets, or common newspaper may be made into fine, serviceable pulp scarcely tinged with gray. Tear the paper into small pieces not more than an inch square, and fill a common water pail or jar with bits of paper. Pour over this a gallon of boiling water and let the paper soak four or five hours. Then drain off the excess water and macerate the mass by

thrusting a rough stick down into it again and again, jabbing it until the whole is reduced to a pasty mass. After about fifteen minutes of energetic work the ne'er-do-well of your class will present to you the best of paper pulp, very smooth and fine, taking impressions from the very lines of the hand. More than this the boy will have learned that he can do something well and will be the most eager to apply the material to its intended use.

"When the pulp is ready for use, the material may be used in the construction of relief maps of all kinds. Mould these upon squares of pine board or heavy pasteboard, modeling the various relief features according to some good physical map. When the map becomes dry, it will be found that fairy fingers have been at work reducing and beautifying the whole. These maps may be tinted and finished with water color as perfectly as the Whatman paper."

Pulp may be bought from paper manufacturers for about six cents a pound. (American Writing Paper Company, Holyoke, Mass.) It is better to buy it than to make it.

For class work in map modeling, glass, linoleum or drawing boards can be used on which to lay and shape the maps. There will also be needed a tub and a number of pans about a foot square for holding the pulp; sponges for soaking up the water, crayons and water colors and brushes for painting.

The sand board can be used profitably where a temporary map is needed or where a section of the country is needed on a larger scale. It is suggested that it be used in Study VIII to outline intervening events. In Study IX the hillside and the lake might occupy the whole sand board. In Study II, after looking at the stereograph of the relief map of Palestine, it could be reproduced on the sand board before attempting a pulp map.

Besides the relief maps of sand, pulp, etc., the use of outline relief maps is suggested. One of the best of these is the Klemm Relief Practice Map, made by W. B. Harrison, 47 Broad Street, New York City, costing three cents each. This is a beautiful map,

and could be used as a model in making sand or pulp maps. A splendid series of outline maps are the Bailey Series, published by Warren S. Kilburn, 125 Summer Street, Boston, Mass., and sold for twelve cents a dozen. Of a similar character are the Littlefield Outline Practice Maps. The Slated relief map of the Holy Land "shows by light and shade effects the surface elevations of Palestine, and is manufactured in such a way as to have a surface which can be written upon with chalk, pencil or ink, and the entries can be erased with a dry cloth, or washed off with water." This map is sold for one dollar. There are a number of other good maps. The Sunday School Commission carry all these maps in stock. They publish a "Handbook of the Best Sunday School Supplies," which gives lists of maps, models, etc., many of which can be used with these studies. Dr. Hodge of the Union Theological Seminary, 700 Park Avenue, New York City, has prepared a valuable pamphlet on "Manual Methods of Sunday School Teaching," which gives useful information about maps of all kinds. Price, thirty cents.

To Be Made.

Suggestions will be found in each study of something illustrative of the lesson to be made by the scholars. These ought to be kept in some place in the classroom where they can accumulate as the studies progress. Boys and young people like to see things grow. Models of many objects connected with these studies are manufactured and sold.

Suggestions to the Leaders.

In these suggestions the author has ventured to put his ideas of the lessons for every-day life which might profitably be drawn from these studies. They are only suggestions. It is so true that classes will vary in their needs that each leader ought to remember constantly the particular scholars he is to face, and make his preparation accordingly.

Memory work. Nothing is said in any of the studies about memorizing Scripture, but, as it is the memory age with those for whom these studies are intended, this opportunity ought not to be lost. The leader should see to it that before the course ends each scholar knows a few verses and passages. The following are suggested:—

Beatitudes, The Lord's Prayer, Ps. 1, 19, 23, 51, 91, 121; The Commandments; 1 Cor. 13; John 3:16; Matt. 7:12; Mark 2:14; John 1:12; Rom. 1:16; 12:1; Eph. 6:1; Eccl. 12:1; Rev. 3:20; Josh. 1:8; 2 Tim. 2:15.

These are only suggestive, each leader should select his own. Use the memory work to add variety to the opening moments of the class hour.

This book is sent forth with the prayer that to many young people, and especially to boys, it will mark the beginning of a deeper and a lifelong friendship, a friendship with that Saviour whom Dr. John Watson, "Ian Maclaren," described as the "Christ that lies in no grave; who needs no picture, who is secluded in no heaven; who revealed Himself to the disciples on the way to Emmaus; who was persecuted by Saul of Tarsus; who rose from his throne to receive the martyr Stephen; who calls upon all men to leave all to follow Him; who suffers with every Christian that sorrows, and toils in every Christian that serves, and rejoices with every Christian that gets unto himself the victory; who still welcomes Magdalene, and teaches Thomas and guides Peter, and is betrayed by Judas; who still divides human opinion, is adored or misunderstood, is still Master, or sent unto the cross. This is the living Christ, present, effectual, eternal."

WILLIAM D. MURRAY.

Plainfield, N. J., June, 1907.

STUDY I.

HE IS BORN.

1. The Story.

There was living in the little village of Nazareth, in Galilee, in the year 4 B. C., a Jewish girl named Mary, who was a direct descendant of David, the great king of Israel. One day an angel came to her and told her that she was to have a son whom she was to call Jesus. She was engaged to be married to a man named Joseph, and at about this time an angel told Joseph that Mary was to have this child. Augustus Cæsar was then the ruler of the world, having his capital at Rome in Italy. Quirinius was the governor of Syria, a colony of Rome, as Canada is of England, and under him as governor of Judea, was Herod, with his capital at Jerusalem.

The king was anxious to know how many people were in his kingdom, so he issued a proclamation that all his citizens should go to their own cities, so that a census could be taken. Joseph and Mary, being of the family of David, would go to David's city, which was Bethlehem, twelve miles from Jerusalem and seventy-five miles from Nazareth.

Bethlehem was a small place with limited accommodation for travelers, and all about it were the open fields where the shepherds kept their sheep. Naturally the unusual gathering while the census was being taken crowded the little town, and so when Joseph and Mary reached Bethlehem they could not be received in the inn, but were told that they might stay in the stable if they chose. This was not an unusual thing to do, and the two took up their quarters there for the night. Some time in the night Mary's baby was born.

When this great event occurred an angel appeared to the shepherds in the fields about Bethlehem and,

amid a strange light which frightened them, told them that he brought good tidings,—that Christ, for whom men were looking, had been born at Bethlehem, David's city, and that they would know the babe by finding Him lying in a manger. Then there appeared in the sky a host of angels singing, "Glory to God in the highest and on earth peace, good will to men."

The shepherds hurried into the town, found the baby as the angel said they would, and then went out to tell everybody about the strange event that had happened.

At this same time somewhere to the east there appeared a bright star, which attracted the attention of some wise men of that country. It seemed to them to lead to Jerusalem, and so they went to that city. When Herod heard that these strangers were in the city asking to see one who was born king of the Jews, he was greatly distressed, so he got his wise men together and asked them to tell him where the Messiah was to be born. They told him in Bethlehem and turned to the book of Micah which we have printed in our Bible, and read what is now the second verse of the fifth chapter. Then Herod sent for the men from the east, and pretending that he wanted to worship the child, sent them to Bethlehem to find where He was and to bring him word. With the star leading the way they went to Bethlehem and found Jesus in the manger. They worshipped Him and gave Him the gifts, which according to oriental custom they had brought. But they did not go back to Herod. They went home by a different route.

2. Daily Readings.

First Day. Luke 1 : 26-33.

Who was Jesus' mother? Where did she live? What did the angel say to her? What was her child to be named?

Second Day. Luke 1 : 34-38.

What was Mary's answer?

Third Day. Matt. 1: 18-25.

Espoused, means nearly the same as our word engaged. Who was Mary's husband? What did the angel say to him? What was he to call the child?

Fourth Day. Luke 2: 8-14.

What did the angel say to the shepherds? How were they to know the child? What did the multitude of angels sing?

Fifth Day. Luke 2: 1-7.

Who was Cæsar Augustus? Where did Mary and Joseph go? Where was the Christ child born?

Sixth Day. Luke 2: 15-20.

What did the shepherds do? Where did they find the child Jesus? Then what did the shepherds do?

Seventh Day. Matt. 2: 1-12.

Who came to see Jesus? Where did they look for Him? What led the way? How did Herod find out where Jesus was to be born? What did the wise men call Him? What did they do when they saw Him?

3. Subjects for Prayer.

That I may remember that Jesus, the Saviour of the world came into this world as a helpless little baby; that there was a time in His life when He did not have as much power as I have now.

4. Bible Marking.

Emphasize the name Jesus; the words *shepherd; in a manger; Glory to God; King of the Jews.* By *emphasize* is meant making the word heavier by writing over the letters with ink, using a fine steel pen. See the words *heart, soul, strength, mind,* in the illustration, p. 49.

5. To Make.

A star; a sheepfold out of cardboard; a manger out of wood. Pictures of these can be found in many books such as Peloubet's notes.

Make a sand map of Palestine. Use one of the relief maps as a model. For a scale use the distance from the northern end of the sea of Galilee to the southern end of the Dead Sea, which is just one hundred miles.

6. Pictures.

a. *Stereographs.*

Numbers two and three give two views in Bethlehem.

"That street out there in which we were standing is the present, and undoubtedly was the ancient, road from Jerusalem and the north into this town. So now let us picture to our minds Joseph and Mary coming up that street and across this very square. What shelter did they seek? How was the scene in the inn like this? (Crowded.) Then where did they go? What was the first bed of the Child Jesus? (Luke 2: 7.) What a welcome for one who was heir to Israel's throne and who is King of kings forever!" From Travel Lessons on the Life of Jesus, by William Byron Forbush, pp. 50, 51.

b. B. 1132, 1624, 390.

7. Thoughts for the Leader.

The story of Mary's condition as she reaches Bethlehem, and the birth of her son, give us an opportunity of saying something about the way children come into the world. Make it a holy occurrence.

We must become as children to enter His world, as He became a child to enter ours.

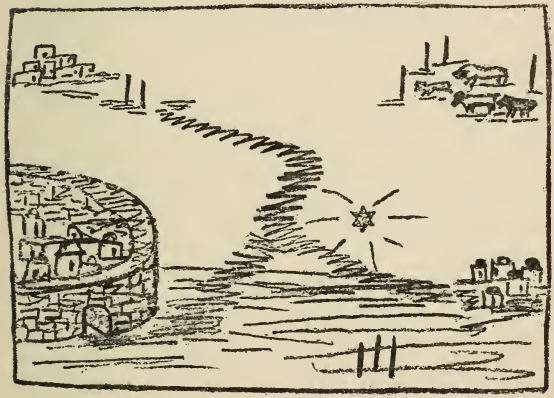
The need of a childlike spirit.

A little child may be the most important person in the world.

Some great things begin small.

8. Illustrative Reading.

The birth of Samuel, 1 Sam. 1: 1-28.
The birth of Moses, Ex. 2: 1-10.



STUDY II.

WHEN HE WAS A BOY.

1. The Story.

Herod, the king, was greatly disturbed when he heard that another king was born, and in order to make sure that he had destroyed that kingly child he had all the boy babies in Bethlehem and vicinity killed. But Jesus had escaped, because God had told Joseph to take the child out of Herod's territory into Egypt. This was a long journey which Mary and Joseph undertook with the Christ-child. In Egypt they stayed until Herod died; then they returned to Nazareth in Galilee, their old home. What a wonderful home-coming it must have been! How the people must have gathered about them to hear the wonderful story of the birth and to see the wonderful child!

There He was to live for thirty years.

Nazareth was a little village resting in a basin on a hillside, so that it could not be seen from the surrounding country; "but the moment you climb to the edge of this basin, which is everywhere within the limits of the village boys' playground, what a view you have! (See stereograph 4. The man in this picture is on the hill back of Nazareth looking at the village and the plain of Esdraelon beyond.) Esdraelon lies before you with its twenty battle fields—the scene of Barak's and Gideon's victories; the scene of Saul's and Joshua's defeat. . . . There is Naboth's vineyard and the place of Jehu's revenge upon Jezebel; there, Shunum and the house of Elisha; there Carmel and the place of Elijah's sacrifice. To the east the valley of the Jordan with the long range of Gilead; to the west the radiance of the Great Sea with the ships of Tarshish and the promise of the Isles. You see thirty miles in three

directions. It is a map of Old Testament history." Here is where Jesus spent His boyhood. This is what He looked out upon. The Mediterranean is twenty-one miles west; the sea of Galilee is seventeen miles east. At the eastern end of the village is the Fountain of Mary, where Mary often came for water, and where the boy Jesus, no doubt, often romped with the boys and girls of Nazareth. Some have thought from John 1:46 that the town did not have a very good reputation.

The family of which Jesus was one was the ordinary Jewish family, and consisted finally of the father and mother and several brothers and sisters. The father was a carpenter and the boy Jesus learned this trade.

Boys and girls were taught first at home (Ps. 44:1; Deut. 4:9; Prov. 1:8; 3:1). When very young they were instructed by their mothers (2 Tim. 1:3; 3:14, 15). Most of this instruction consisted in telling the Old Testament stories—Esther, Ruth, etc. The boy would memorize the historical psalms (78, 81, 105, etc.) and the alphabetical ones (9, 25, 119, etc.). Jesus knew much of the Old Testament at twelve (Luke 2:47). But the people wondered later where He had acquired His knowledge (Mark 1:27; 2:12; 6:2-6). They went to school in the synagogue, "The House of the Book," as it was called. They were probably taught, then as now, reading and writing.

It is interesting to notice that their writing is taught by tracing letters with a stick in the sand (John 7:6-8), and that they read aloud, as Philip *heard* the Eunuch reading (Acts 8:30). The book used was the Old Testament, but not every family had a Bible. They were too costly, written as they were by hand. It seems likely that there was not an entire Old Testament in Jesus' home.

The Jews of that time did not give much attention to play. There was a gymnasium in Jerusalem in 173 A. D. and Tiberias and Jericho each had a hippodrome or race course. They did have some games, however. They snared small birds; they became

skillful in slinging (Judges 20:16; Prov. 26:8, R. V. margin). They played games of imitation as boys now play horse (Matt. 11:16, 17). What seems to be a board for games with counters has been found in Palestine. Then there were the mountains over which the boys must have taken many excursions, and which must have given many opportunities for developing their muscles.

Amid such scenes Jesus was a boy among the boys and girls of Nazareth.

Only once do we get a glimpse of Jesus during the long period of preparation; that is when at twelve years of age He is taken to Jerusalem to the Passover. He probably went up to the Passover from year to year after that, but we have no record of it.

2. Daily Readings.

First Day. Matt. 2:13-23.

What was done with Jesus? What did Herod do? From Egypt where did Joseph and Mary take Jesus?

Second Day. John 1:46; 2 Tim. 1:5; 3:14, 15.

What did Nathanael think of Nazareth? Find it on the map. Who would be the one to teach Jesus when He was a child?

Third Day. Mark 6:3; Matt. 7:3.

How many children were there in Mary's family? What was Joseph's business? What trade did Jesus learn?

Fourth Day. Ps. 44:1; Deut. 4:9; Prov. 1:8; 3:1; 31:1; Luke 2:47.

Where did a boy's education begin? Who taught him? What can you say about Jesus' knowledge at twelve years of age?

Fifth Day. Judges 20:16; Matt. 11:16, 17.

Did Jewish boys in Jesus' time play games? Did Jesus?

Sixth Day. Mark 1: 27; 6: 2-6.

What did people think of Jesus' knowledge? Where do you suppose He got it?

Seventh Day. Luke 2: 39-52.

What does verse 40 tell us about the boy Jesus? Where did He go at twelve? What did He say to His mother in verse 49? What can you tell about the boy Jesus from verses 51 and 52?

3. Subject for Prayer.

That I may lead such a life that my father can say of me as Jesus' Father said of Him, "This is my beloved Son."

4. Bible Marking.

Emphasize the words *Subject unto them, wisdom, stature, favor, God, man.*

5. To Make.

Take one of the blank maps and color Galilee blue, Samaria yellow, Judea red, and Perea brown. Make a scroll of a book. Get a picture of one from a Bible dictionary.

6. Pictures.

a. *Stereographs.*

No. 4 shows us Nazareth from the hill at the northwest over the village and across the plain of Esdraelon.

"Turn now to the special map of Galilee. By the diverging red lines which start from Nazareth and are numbered 4 on this map you can see that our position will be upon the hill northwest of Nazareth, and that we shall be looking in a southwesterly direction over those nearer foothills and out upon the great Plain of Esdraelon and to the Mt. Carmel range beyond. As for our surroundings, you ob-

serve that the sea of Galilee will be at our left, twenty miles away. Behind us will be a sea of mountains, on whose southerly edge we are to be standing. Before us will sweep the great triangular plain of Esdraelon, breaking the great mountain backbone of Palestine clear across. The hills on which Nazareth, not more than half its ancient size, is built, face to the south and rise five hundred feet about the town. We will now go to Nazareth. This is Nazareth! There are the foothills and beyond stretches the plain of Esdraelon to the distant Mt. Carmel range. Here we are in the midst of Galilee. We are looking a little west of south you remember. In which direction from us here is the sea of Galilee? Jerusalem? the Mediterranean?

"This is the place from which Joseph and Mary set out on their journey to Bethlehem before Jesus was born. In which direction did they go from here? Point to it. And it was to this same place they came back from Egypt. From which direction did they come? (Up yonder road, the entrance into Nazareth from the Carmel region.) Why did they dare to return? (Matt. 2: 22.) How big a boy do you suppose Jesus was then? How old was He? (A little over a year after Jesus was born Herod Archelaus succeeded his father)" Travel Lessons, pp. 56, 57.

No. 5 is a picture of the fountain to which Mary came for water.

"This may be a modern arch, but the fountain is the only one Nazareth ever had. To this spot we may be sure Mary came for water every day of Jesus' boyhood. Describe from what you see the way she would have carried her water pot. (You notice that as the women come with their empty jars they carry them on the sides, then turn them upright as they take them away full. They seem very heavy, but the women carry them with a light, graceful step up the lanes of the town.) Do you suppose this woman in front and her little boy look as Jesus and His mother did? These women dress like the women of Bethlehem, except that instead of the stiff headdress you saw there on each side of the face is a rouleau of

silver coins fastened to a pad which is fitted to the head. It was to similar coins worn in this fashion that our Saviour alluded in the parable of the lost piece of silver." Travel Lessons, p. 61.

No. 7 shows us the hills and valleys of the country. Use this picture to help you in making sand, putty or paper pulp maps.

"What a wrinkled country is Canaan as we see it in bird's-eye view! How smooth are the desert plains that encroach on the east and south! Now, as the whole land is before us, we can understand some things that have been said about it as we could not before; and as the Messiah goes forth to redeem it, so we may start out to possess it by accurate knowledge." Travel Lessons, p. 68.

b. B. 816, 92; P. 1923; W. 250.

7. Thoughts for the Leader.

Jesus was a real boy, going about as other boys did and interested in their play. With it all, He found time to become acquainted with the Bible, for at twelve years of age we find Him asking interesting questions about it in the temple at Jerusalem, and answering questions asked Him.

8. Illustrative Reading.

David's boyhood, 1 Sam. 17.

STUDY III.

BAPTIZED AND TEMPTED.

1. The Story.

Baptism has been defined as "A rite wherein by immersion in water, the participant symbolizes and signalizes his transition from an impure to a pure life, his death to a past he abandons, and a new birth to a future he desires." John, called the Baptist, had come preaching repentance and was requiring the people to be baptized, as a sign of repentance and purification. To John Jesus came seeking baptism, but John objected, knowing that Jesus did not need to be purified—He was without sin. Jesus, however, anxious to identify Himself with His people, says, "Thus it becometh us to fulfil all righteousness," and is baptized. Then the Spirit comes upon Him and His Father's voice speaks from heaven saying, "Thou art my beloved Son, in whom I am well pleased."

Could anything be more natural than the next event in His life? He has His Father's approval, He is about to enter upon His great work, when He is handed over to Satan to be tested. He is standing, as boys now stand, at the threshold of His career, the time when the great tests are applied. The Spirit, who is to rule His life from now on, leads Him into the wilderness. (Stereograph 9 shows the kind of country to which Jesus went.) A traveler described the country as follows: "We cross the Valley of the Jordan—once fertile and fruitful as the garden of the Lord, but now deserted and given over to briers and thorns—and reach a range of steep and barren hills which varies the surface of the country without changing its sterile character. Sharp, rocky eminences rise all around us, and steep ascents, formidable in heights, and deep declivities, perilous

to descend, fill our narrow pathway with obstacles that make our journey both difficult and dangerous. Dark caverns and chasms amongst the rocks yawn fearfully on every side. A mysterious dread creeps over us as we enter the awful wilderness of our Saviour's forty days' fast, and view the scene of His personal conflict with the Prince of Darkness and Death." Three temptations are presented after a fast of forty days. They are the same three that come to every boy starting out on life to-day. *First:* The devil tried to get Him to think of Himself first, "You are hungry, use your powers to feed yourself." Put yourself first, or as we say now, "Every man for himself and the devil take the hindmost." But Jesus could answer: Not the physical, but the spiritual, first; not the "bread," but "the Word of God." *Second:* The devil tried to get Him to accomplish His purpose in the world by some means of which His Father did not approve. "To seek brilliance by the sacrifice of fidelity and thoroughness, to evade toil and suffering by compromising a principle"—"Create a sensation," the devil said, "cast yourself down from a great height in the sight of the people." But again Jesus met the tempter and overcame him. *Lastly:* The devil asks Him to go into partnership with him and so win the world. This was the hardest temptation of all—to use the devil to accomplish a worthy purpose and then cast him out. Boys are sadly tempted along this line. Jesus indignantly rebukes the tempter now, and he gives up. Having refused the help of the lower world, Jesus received help from above: "Angels came and ministered unto Him." So will it be with us. (I am indebted to Dr. Ross' *Universality of Jesus* for some of the suggestions in this paragraph.)

2. Daily Readings.

First Day. Mark 1: 1-8.

What was John doing? Where? What did the people do when they were baptized? Verse 5. What kind of a man was John?

Second Day. Mark 1: 9-11.

Jesus was thirty years old at the time. What did John do to Him? What happened when Jesus was baptized?

Third Day. Matt. 3: 13-17.

What did John say when Jesus came to be baptized?

Fourth Day. Mark 1: 12, 13.

Who sent Jesus into the wilderness? How long was He there? Who and what were with Him?

Fifth Day. Matt. 4: 1-3.

How long had He been without food? What was the first temptation?

Sixth Day. Matt. 4: 5-7.

What was the second temptation?

Seventh Day. Matt. 4: 8-11.

What was the third temptation? Where did Jesus get each answer He made to the tempter? When the tempter left Him, who came to help Him?

3. Subject for Prayer.

That I may resist temptations to be untrue in word, deed or thought.

4. Bible Marking.

In Matt. 4, underline *It is written* in verses 4, 7, 10 and connect the phrases with a line. In Mark 1: 13, emphasize *wild beasts* and *angels.*

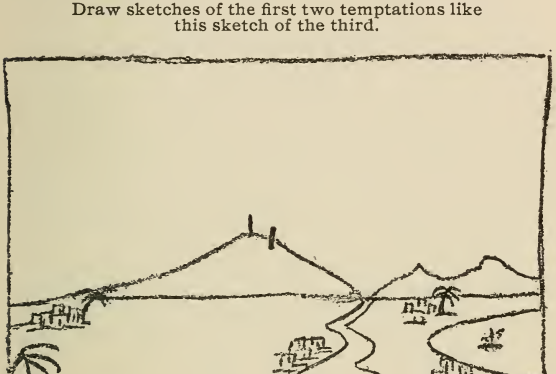
5. To Make.

Out of heavy straw board make models of loaves of bread. They were like the large, round hardtack now used on shipboard.

This would be a good point at which to make a

paper pulp map of the country. Use the stereograph of the Palestine Relief Map to get an idea of what the formation of the country was like; or use one of the Klemm relief maps.

Draw sketches of the first two temptations like this sketch of the third.



6. Pictures.

a. *Stereographs.*

No. 9 shows the nature of the country in which Jesus lived.

No. 10 is a real baptism in the Jordan, where Jesus was baptized by John.

No. 11 shows us "standing on the acclivity that leads up to the traditional Mount of the Temptation, and we are therefore getting the same view southeastward which Jesus would see if He climbed to the mountain top. Yonder to the right we have our first glimpse of the Dead Sea, and to the left see the Jordan glimmer in the sun as it rushes to its grave in the Dead Sea. We must be looking over part of the

plain which John traversed in going from the desert to the Jordan. Off there to our left by the Jordan is the traditional spot of the baptism." Travel Lessons, p. 86.

"If Jesus really climbed to the top of the mountain behind us, He came here from the desert to our right. From the mountain He would have looked in every direction. The view reaches from Hebron to Bethel and Ramah on the west, and includes the Holy City. It is easy to see that a temptation suggested by this mountain-top vision of all kingdoms of the world would embrace Israel's history from the passage of the Jordan to the glory under Solomon, when this height was the center and not the outpost of his extended domain. It would include Abraham, and Moses, and Elijah, and Elisha, and David. It would consider this narrow path from the Jordan as the roadway of prophets, priests, kings, crusaders and armies of all nations. Through this valley once moved the stately train of Cleopatra, and here passed Herod's funeral." Travel Lessons, p. 88.

b. B. 741, 1713; W. 254, 45; P. 498.

7. Thoughts for the Leader.

Satan usually selects some little thing with which to begin his temptation, something which seems unimportant. Here for instance, Jesus was hungry, why should He not use His own power to satisfy His own need?

Jesus was put in a place of prominence and then tested. It is harder to live right when everybody is looking at us. The leader of a team should set the best example, people are watching him.

We are very apt to be, when we grow up, what we chose to be when we were young. The habits we form when we are twelve, thirteen and fourteen years old we keep always.

8. Illustrative Reading.

Joseph's Temptation, Gen. 39: 1-23.
Peter's Temptation, Luke 22: 54-62.

STUDY IV.

WHAT ANGERED HIM.

1. The Story.

From the time when He was twelve years old, and perhaps before that age, Jesus had been coming year by year to the Passover at Jerusalem. Great crowds would be about Him. They had been celebrating the night when His ancestors and theirs had been brought out of Egypt. Preparation began early. "Roads and bridges were repaired, sepulchres were whitened anew, that they might be readily seen and avoided. It was the season of the ceremonial, and all other kinds of purification. In the last days the household utensils were all carefully cleaned." The night before the celebration the house was searched and all leaven thrown out. The people came together in groups of from ten to twenty, and went to the temple, bearing lambs. These were killed and the blood dashed on the altar. The lambs themselves were taken home and roasted, where they were eaten at the Passover meal. Jesus was often in such a company: "We may reverently conjecture our Lord's meditations as He saw the lamb sacrificed, and sat down to the feast. The death of the lamb was a figure of His own death. The feast shadowed forth His feeding His people."

We must remember that before this particular visit to Jerusalem—the first during His public ministry—He had performed His first miracle at Cana, and had gone to live in Capernaum, which became henceforth His home and was known as His own city (John 2: 12).

All Jews and Proselytes had to pay the annual temple tribute of about thirty cents, in exact "half shekels of the Sanctuary." The money in circulation throughout Palestine, besides their own silver and

copper coins, was Persian, Tyrian, Syrian, Egyptian, Grecian and Roman. A month ahead of time the money-changers set up their stalls in the country towns through which the pilgrims would pass, but as the pilgrims began to reach the city the money-changers closed their stalls in the country and moved into the city within the precincts of the temple. Here also the pilgrims would find on sale whatever was needed for the purification or sacrifice. At the time when Jesus objected to them these temple bazaars were "the property and one of the principal sources of income of the family of Annas." The people in general did not like this desecration of the House of God, but they were controlled by the priests. Jesus, no doubt, on other visits had seen and lamented this use of the temple and now that He has begun his public ministry He no longer restrains His anger, but indignantly using a whip He has made, drives the cattle out of the temple, upsets the money-changers' tables and orders the dove-sellers to take them away, telling every one of them that they are putting the temple—His Father's house—to an improper use. It was this desecration of God's house that aroused His anger.

2. Daily Readings.

First Day. John 2: 13; Luke 2: 41, 42.

What caused the people to go to Jerusalem at this time?

Second Day. John 2: 14.

What did Jesus find in the temple?

Third Day. John 2: 15.

What did Jesus do?

Fourth Day. John 2: 16, 17.

What did He call the temple? What did He say these merchants should do? What should they not do?

Fifth Day. John 2: 18, 19.
What did the Jews ask? What was His answer?

Sixth Day. John 2: 20-22.
What did they think He was talking about? What was He talking about?

Seventh Day. John 2: 13-22.

3. Subject for Prayer.

That I may desire to be pure and clean.

4. Bible Marking.

Underline *temple,* verse 14, and *my Father's house,* verse 16, and connect them with a line. Underline verse 21.

5. To Make.

A whip such as Jesus might have used; construct a simple model of the temple, showing the *Court of the Gentiles, Women's Court, Court of Israelites, Priests' Court* and the *Temple* itself.

Take one of the embossed relief maps and color the water bodies blue; the coast and low-lying plain green; the higher hills, orange; the high table-lands and mountains, brown, leaving the very highest mountain-tops white; color the parts below sea level yellow.

6. Pictures.

W. 52; P. 800.

7. Thoughts for the Leader.

Sometimes it is necessary to be severe. God wants purity; Jesus insists that the temple was not the place where business should be done; He was not

satisfied merely to think about it; He turned out those who were profaning the temple.

It is God who punishes uncleanness. Some good things sometimes get into the wrong place.

8. Illustrative Reading.

Harding of St. Timothy's, Ch. V.; also Philip Ward's talk in Ch. VIII.

For the Honor of the School, p. 88.

Cleansing the Temple, 2 Chron. 29: 12-19.

STUDY V.

HE CURES A LAME MAN.

1. The Story.

We are now in the early part of the great Galilean ministry. The first year of His ministry, called the Judean, during which Jesus performed His first miracle, that of turning water into wine, cleansed the temple, spoke with Nicodemus about the new birth and told the woman at the well in Sycar that He was the Christ, has closed (John 2:3—4:42). John the Baptist has been arrested and imprisoned by the wicked king, so Jesus leaves Herod's country and goes into Galilee. Galilee in the days of our Lord was not the sparsely settled country it is now. Josephus says, "The cities lie very thick, and the very many villages are everywhere so populous because of the richness of the soil, that the very least of them contains more than fifteen thousand inhabitants." He has made one preaching and healing tour through Galilee and a great deal of interest has been aroused by the miracles performed. He is back in Capernaum, His adopted city, and has gone into a house. It may have been His own home, or Peter's. A crowd was there, made up of people who had heard of His wonderful work and words. His spreading fame is shown by the fact that distinguished men were there, "Pharisees and doctors of the law," who had come long distances to see and hear Him, even from Jerusalem, seventy miles away.

Over in another part of the city lies a man helplessly sick. It is easy to imagine his friends coming to see him and sympathizing with him. One would tell the sick man how sorry he was; another would bring him some dainty, perhaps; the next would tell of some remedy he had heard of. One of his visitors might even have told him of the great Physician who

was doing such wonderful things for sick people, and they might have lamented together that the man was so sick that he could n't get to Jesus to be cured. But one day a friend comes to see him, a friend who has seen Jesus and has seen some of His cures. As he looks down at the sick friend, whose name might have been Nathan, he says: "Nathan, you ought to go to Jesus, He would soon cure you." But Nathan answers: "How can I? I can't even stand up." I can see the visitor scratch his head and think awhile and finally jump up and run out. In the street he hails three friends who happen to be passing by and tells them about Nathan's helplessness and Jesus' power to cure. He suggests that they each take a corner of the bed and carry—yes, carry—Nathan to where Jesus is. At first they hesitate. One says, How would it look? But finally their scruples are overcome and they climb up to where Nathan lies. When the plan is proposed he hesitates, but finally consents, and off they go. It is a queer sight, a sick man on his bed carried by his four friends through the narrow, crowded streets of the city. At length they come near the house where Jesus is and as might have been expected, the street is black with people. They go up to the eager crowd and Nathan's enthusiastic friend says: "If you please, let us get through with this sick man." But as in other crowds, the man addressed says: "Don't bother me; don't you see I 'm trying to get there myself. I 've been here all day waiting for a chance." It 's the same with others, until one of the helpers says: "I told you so; it was foolish to undertake such a thing as this." But Nathan's friend is a real friend. He says, "Just let him rest here a moment, I 'll soon be back," and he disappears around the corner of the street. By and by back he comes and he has a piece of rope on his arm. "What 's that for?" asks the man at one corner of the bed. "You 'll see. Bring Nathan up here," and he points to the stairway running up to the roof on the outside of the house. Here they object again, and even Nathan can't see what good that is going to do them. But his friend, his real friend insists,

and soon they are on the roof. Tear it up, so the leader calls out; and under the compulsion of his leadership they go at it, and soon those inside are looking up to see a man being let down on his bed through a hole in the roof. Jesus looked up and seeing the faith of these men who have overcome every obstacle to get their friend near Him, He speaks to the lame man, forgives his sins and sends him home with his bed under his arm rejoicing in perfect health. (See *The Teacher, the Child and the Book,* p. 50, where Dr. Schauffler uses his imagination in telling this story.)

2. Daily Readings.

First Day. Matt. 14: 3-5; 4: 12-17.

What had Herod done to John? Which John was this? To what city did Jesus go? Where was it?

Second Day. Mark 1: 32-34.

What shows that Jesus was popular at this time?

Third Day. Mark 2: 1, 2; Luke 5: 17.

Where was Jesus now? Who had come to see Him? Where had they come from? How far was Jerusalem from where Jesus was?

Fourth Day. Mark 2: 3.

What was the matter with the sick man? Who brought him to Jesus? Some one has called this the first Y. P. S. C. E.

Fifth Day. Mark 2: 4, 5.

Why could n't they get near Jesus? What did they do? How would they reach the roof?

Sixth Day. Luke 5: 18, 19.

What do we learn from these verses that is not told us in Mark 2: 4, 5?

Seventh Day. Luke 5: 20.

What was it Jesus saw that led Him to help the sick man?

3. Subject for Prayer.

That I may do something to help others.

4. Bible Marking.

Emphasize *It was noised that He was in the house.* Mark 2: 1.

Do people say this about your home?

5. To Make.

Take one of the outline maps of Palestine. Imagine the city you are in to be Jerusalem. From an old time table or other source cut out the name of your city and paste it over Jerusalem. Find out the distance of Jerusalem from Capernaum, find some city the same distance from your city as Jerusalem was from Capernaum, cut out the name of that city and paste it over Capernaum; draw a straight line between the two cities. Do the same with Bethlehem, Nazareth, Jericho, Mount Hermon, Bethany, and other places.

Make a *bed;* a model of a *house.*

6. Pictures.

a. *Stereographs.*

No. 17 shows us a sight which must often have met Jesus' eyes, the lepers, who kept crying: "Unclean! Unclean!"

No. 18. A village house.

"Would Jesus' house in Capernaum be like this? (Very likely, though it may have been only a one-story house like those in Nazareth.) Notice the substantial masonry and arches with their carven emblems. The typical house here is a sort of castle, forbidding and windowless without, but with plenty of social life in this inner court, where the family

lives most of the time in fair weather. The roof is flat and covers an upper room (Mark 14:15; Acts 1:13; 9:37), probably approached by a stairway on the outside. The goats (Lev. 16:7-27) who furnish milk and meat and whose skins were made into receptacles for wine, share the sociability within. Where do they sleep? (With the cattle in the first story under the archways.) Is that a small manger or cradle by the left-hand door? See the omnipresent dog. How many women are here? How many children? Try to puzzle out the family relationships. Note that one woman is grinding at the mill (Matt. 24:41) and has her kneading trough nearby, and two others seem to be washing clothes with an extremely frugal amount of water. The earthenware is dilapidated and the water-pot is a reminder of those in which, here at Cana, the water was turned into wine. Apparently there is in this group as of old, more interest in washings (Heb. 9:10) than in bathing. Read and notice how the scene illustrates the following parables of Jesus: The Householder (Matt. 13:33) (Where is the householder here?); the Leaven (Matt. 13:33) (to be stirred into the flour in the pan); the Unmerciful Servant (Matt. 18) (Which are servants here?); and the Pieces of Money (Luke 15:8-10) (in strings in the head dresses of the women)." Travel Lessons, p. 115, 116.

No. 5 shows the flat roof of the houses.

No. 34 also shows the flat roofs and the tiles which were broken up.

b. B. 458.

7. Thoughts for the Leader.

There was at least one man in Capernaum who was not satisfied with knowing that Jesus could help sick people; he saw to it that his sick friend got to Jesus. And Jesus was glad to see such a man.

The many interruptions that Jesus suffered all through His life, as in this story, show how unselfish He was. It is so hard to put up with interruptions!

Jesus saw that the real trouble was on the inside, so He said to the man, "Thy *sins* be forgiven thee."

8. Illustrative Reading.

Baby Elton Quarterback, Ch. XIV.
The lepers in 2 Kings 7: 3-15.

STUDY VI.

HE HELPS A LONELY SICK MAN.

1. The Story.

The heartlessness of the world without Christianity is abundantly proved. Multitudes of babies were thrown into the Ganges by Indian mothers, cruel and inhuman treatment was accorded sick people in China and Africa. Palestine did not differ from the other countries. There we have found the insane either bound with chains like wild animals or turned out to shift for themselves like the wild dogs of that country, making their homes among the unclean tombs.

There has recently been discovered in Jerusalem the Pool of Bethesda. "It is forty-five feet long from east to west and measures twelve and a half feet in breadth. A flight of twenty-four steps leads down into the pool from the eastern scarp of rock. A sister pool sixty feet long and of the same breadth lies beside it. The first pool was arched in by five arches, while five corresponding porches ran along the side of the pool."

By this pool the poor invalids used to lie waiting for the water to bubble up, stirred up as they supposed by an angel. Then whoever got into the water first was healed. Great crowds used to gather here, and there must have been great scrambling when the right time came. The crowd was heartless, each intent on getting into the water and caring nothing for any one else. One poor fellow had been there thirty-eight years and with no one to assist him he had failed every time he tried to get down to the water. One Sabbath Jesus came that way. He asked about this man, and found he was the most friendless man in the crowd. Going up to him He put to the invalid what must have seemed to him a foolish question: "Do you want to be cured?" Imagine the look on that

man's face when he heard such a question and gave his pitiful answer: "Sir, I have nobody to help me, I 'm all alone here." Our Lord was different from the crowd; He at once stepped into the place of the "nobody" and became the sick man's friend. "Don't wait for the water to be troubled," Jesus said. "Get up now; take up your bed and go home." Can't you see him as he grabs up what is left of the old worn-out bed and goes rejoicing to his home—if he has one?

2. Daily Readings.

First Day. Mark 5: 1-5.

After reading these verses describe the condition of this poor man.

Second Day. John 5: 1, 2.

Where was Jesus now? What was the name of this pool?

Third Day. John 5: 3, 4.

What kind of people were about the pool? Were there many? What were they waiting for?

Fourth Day. John 5: 5.

How long had this man been sick? If he were there in 1907, and had been there thirty-eight years, in what year would he have been there first?

Fifth Day. John 5: 6, 7.

What did Jesus know about him? What did Jesus ask him? What did the man say? Why did n't some of the crowd (5: 3) help him?

Sixth Day. John 5: 8, 9.

What did Jesus say to him? What did the man do?

Seventh Day. John 5: 1-9.

Could n't some one have helped this man into the pool? Did Jesus put him into the pool? How did Jesus cure him?

3. Subject for Prayer.

That I may help some of the boys for whom no one cares.

4. Bible Marking.

Emphasize the words *no man, rise, take, walk.*

5. To Make.

Draw a map of your own state and then alongside of it draw a map of Palestine on the same scale.

6. Pictures.

W. 546, 62.

7. Thoughts for the Leader.

Here was a whole city, full of acquaintances and friends, neglecting a poor cripple; but the first time Jesus sees him He helps him! There never was any one so unselfish as Jesus. He was always glad to help those whom nobody else cared for.

8. Illustrative Reading.

Harding of St. Timothy's, Ch. II.
Baby Elton Quarterback, Ch. XIII.
The little girl in 2 Kings 5: 1-14.

STUDY VII.

HE CHOOSES HIS COMPANIONS.

1. The Story.

We must not think of Jesus going about the country all alone. From the very beginning the people followed Him. He probably appeared alone when He came to John seeking baptism, but from that hour men began to acknowledge Him as Master and Leader. Luke tells us that there were men other than the apostles, who were constantly with Him. "The men that have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the day that He was received up." And there were also women who were always with Him, performing, no doubt, those gentler duties which men seem to be incapable of, who supplied some of his needs (Luke 8: 1-3). These were the disciples, those who sought to learn from Him, as a scholar learns from a teacher; for that is what the word *disciple* means, *learner*. But now, when His fame was at its height, when crowds follow Him everywhere, He feels the need of closer friends, He sees, looming up before Him, His death at Jerusalem; He realizes the shortness of the time before Him, and the necessity of training certain select men to carry on this work after His departure. As was His custom when some great decision was at hand, He now spends an entire night alone in a quiet place in prayer, and in the morning, calling the crowd to come near Him, He selects the twelve best fitted for His purpose and gives them a new name—"Apostles-Missionaries." Some of these had had a more or less intimate relation with Him. Five or six had joined Him upon His return from the wilderness where He was tempted. Peter was one of this company. They did not remain with Him at that time,

for later He found James and John, Peter and Andrew, two pairs of brothers, engaged in their trade as fishermen and invited them to become His disciples. Then He found Matthew. But now the final selection is made as He designates the twelve who are to enjoy forever the distinction of having been in the original apostolic band.

Having chosen them He speaks to them what we call the "Sermon on the Mount," a sort of inaugural charge to this sacred college.

2. Daily Readings.

First Day. Luke 8: 1-3. Acts 1: 21, *22.*

Who went with Jesus besides His apostles? Were they always with Him? What did these people do for Him?

Second Day. Mark 3: 7-10.

How many people were with Him now? Where had they come from? Mark these places on one of the maps you have made.

Third Day. Luke 6: 12.

Before choosing His apostles how did He spend the night? Where?

Fourth Day. John 1: 35-42.

This passage refers to the very beginning of His public life? What disciples became acquainted with Him now?

Fifth Day. Matt. 4: 18-22; 9: 9.

Which disciples did He meet, according to these two passages? What were they doing?

Sixth Day. Luke 6: 13-19.

What had these men been called? What were they called now? Write out the list of the twelve.

Seventh Day. Mark 3: 13-19.

What does verse 14 tell us about why Jesus called these men out of the crowd? Mention one or two reasons why Jesus wanted to have a select company about Him.

3. Subject for Prayer.

That I may select my companions very carefully.

4. Bible Marking.

Emphasize in John 1 the names of the disciples and the seven names by which Jesus is called.

5. To Make.

Four lists of the Twelve from Matt. 10; Mark 3; Luke 6 and Acts 1. Notice who is always first and who always last. Arrange each twelve in three groups of four each; notice the leader of each group is always the same and the same men are always in the same group, but in a different order.

6. Pictures.

a. *Stereographs.*

No. 20. Find the location of this picture on the map in Travel Lessons.

"This gorge before us marks the road that Jesus took so often from Nazareth to Capernaum. It was part of the highway from the south to Damascus. It was in Jesus' boyhood a famous nest of robbers. Can you see a road leading over that more level tract beyond? That steep cleft still farther away is called the Valley of the Pigeons, because of the multitude of pigeons that make their nests in its walls. Just beyond it is Magdala. As we are looking to the northeast the level place beyond on the northwestern shore of Galilee is the plain of Gennesaret. Somewhere on that curve of shore lay Capernaum, long

vanished and lost. Nearly all the scenes of the ministry in Galilee are visible from this spot. Now, try to imagine this hilltop bright with flowers and the many-colored garments of the throng, the pathway below filled with an approaching multitude, swarming up here from the populous shores of the Sea of Galilee and the sections round about, and Jesus sitting here, announcing the names of the Twelve, and then speaking the gracious Beatitudes." Travel Lessons, 124.

b. B. 230, 649.

7. Thoughts for the Leader.

Jesus felt the need of friends, and He was careful in selecting them. He traveled with these men for nearly a year before He made them His bosom friends. He saw that He would need companions of the right kind. He asked God to help Him select the right ones.

STUDY VIII.

HE SHOWS HIS POWER OVER NATURE.

1. The Story.

The Sea of Galilee, thirteen by seven miles, was one of the central points in the geography of our Lord's life. Jesus crossed it again and again. "This little sea fills the largest place in the life of Jesus, for on its waves and around its shores most of His mighty works were done; and it will always fill a large place in the minds and hearts of all who love His name." The Rabbis said, "Jehovah hath created seven seas, but the sea of Gennesaret is His delight." To Capernaum on its shores He often returned as to a home. He must have been thoroughly familiar with this lake, as a man would be who lived on the shores of Lake George to-day. "Where there are now no trees, there were [in Jesus' day] great woods; where there are marshes, were noble gardens; where there is but a boat or two, there were fleets; where there is one town, there were nine or ten. We know this from Josephus, who fully describes the province he governed and fought over only thirty-four years after our Lord's ministry—too short a time for the country to have changed."

Situated as it was, among the surrounding mountains, exposed to a burning sun by day, it was subject to just such fickle winds as we experience on similar lakes to-day. Consequently it was subject to sudden storms.

At the close of a busy day, seeking rest from the tiresome crowd, Jesus said to His disciples, "Let us cross the lake to a quieter place on the other shore." As they sailed He fell asleep, worn out no doubt by the work and worry of the day. For Jesus was very human, although He was God. He knew what it was to be hungry and thirsty, He was sometimes weary,

and so now tired nature asserts herself and He sleeps, although the storm rages around the little boat. It seemed to His disciples as if the boat would be swamped, and in amazement at His seeming indifference to their welfare, they awake Him. Then with a majestic calmness which still further astonished them and wrung from them the cry, "What manner of man is this?" He speaks to the angry waters: "Peace, be still," and there was peace; the waves were still.

2. Daily Readings.

First Day. Luke 5: 1; Mark 1: 16; John 6: 1.

What names are given to this lake? Draw it and indicate where Capernaum was.

Second Day. Mark 4: 35; Luke 8: 22.

Notice how Jesus was often on the Sea of Galilee.

Third Day. Mark 4: 36-38.

What kind of a day had Jesus had? How did He feel? What was done with Him?

Fourth Day. Mark 4: 39-41.

What happened? What was Jesus doing? What did Jesus do? How did the disciples feel then?

Fifth Day. Luke 8: 23-25.

What did they say to Jesus? Were they afraid?

Sixth Day. Matt. 8: 23-27.

Was there much of a storm? What did the disciples say about Jesus?

Seventh Day. Mark 4: 35-41.

What in this story shows us that Jesus was human? What did His disciples think of Him after this event?

3. Subject for Prayer.

That this Jesus who had such power may be my helper.

4. Bible Marking.

Emphasize *asleep, fearful, the wind ceased.*

5. To Make.

A boat. Make a sand map showing the scene of intervening events.

6. Pictures.

a. *Stereographs.*

No. 22. The Sea of Galilee.

No. 23. "In the distance you see the mountains of Galilee. That great rent through the nearer mountain is the Valley of the Pigeons, and through that valley we can see the traditional Mount of Beatitudes, upon which we stood (No. 20) and looked down to this shore. Get these points by the relief map. Jesus' boyhood home, Nazareth, lies about twenty-five miles away, a little to the right, beyond those mountains directly before us. Capernaum, the place where Jesus came to make His home for a whole year, the second year of His ministry, was probably on the shore behind us. Chorazin was located up in the hills in our rear. What prophecy of Jesus has since then been fulfilled? (Matt. 11:20-24.) The multitudes from the hill country around Nazareth are to be imagined coming toward us near the shore." Travel Lessons, 139.

No. 36 gives us another view of the Sea of Galilee.

b. W. 78.

7. Thoughts for the Leader.

Exhausted and anxious to rest, Jesus responded at once to the call of His frightened apostles and helped them in their distress. We find it hard to give up our own ease for the sake of some one else.

He who had power over the wind and waves is willing to use that power in my behalf.

STUDY IX.

HE FEEDS MORE THAN FIVE THOUSAND PEOPLE.

1. The Story.

The disciples were slowly learning that it was impossible to put Jesus in a position to which He was not equal. He had met and vanquished the great enemy, Satan; He had not been afraid to interfere with the vested rights of those who were desecrating the temple; disease of all kind disappeared at His touch; even the elements—the winds and waves —obeyed His voice as if a master were speaking to them. They were to learn now that He could supply another kind of need.

He had sent His disciples out into the country to teach and to heal, while He was doing the same things elsewhere. Great crowds were attracted to Him, for it was the Passover season and multitudes would be moving along towards Jerusalem.

Just now Herod killed John, whom he had had in prison for some time, and when Jesus heard it He went across the lake out of Herod's country to Bethsaida. The apostles had returned from their tour and were anxiously telling their Master about their success. They needed rest, they had hardly time to eat, He wished to confer with them, and so as He is about to leave Galilee He invites these men, who are being trained for their work, to go with Him into the sparsely settled country for rest. But the crowd is not so easily disposed of. They had seen some miracles and wanted to see some more. Divining His intention, when they see the little boat-load put out from the shore, they run around on foot, and arrive before the boat. But though His plans

were frustrated He "had compassion on them," He welcomed them, and laying aside His own comfort He spent the day in teaching them and healing their sick folk. As it drew towards evening His disciples, who no doubt had been restless all day long, and perhaps displeased that His time was given to the crowd and not to them, suggested to Him that the people ought to be sent home, for there was nothing to eat there. But Jesus said : "No, they need not go away; you feed them." The astonished disciples, in that matter-of-fact way so characteristic of them, exclaimed, "Shall we go and buy food?" Then Andrew, who has been called the Scotsman of the apostles, ventured to say that a little boy was there with five flat barley loaves or crackers, and two fishes.

Notwithstanding all they had seen, and all they themselves had done on their recent tour, they wondered how such a small supply could do any good among five thousand men, besides the women and children. But Jesus, who is becoming accustomed to their strange lack of faith, replies: "Bring them to me"; and the little fellow whose mother perhaps had given him this little basket of food for his lunch when he left home that morning quietly surrenders all he has at Jesus' word, and becomes forever famous. Then follows the careful arrangement in companies of fifty and a hundred. Jesus thanks His heavenly Father for the food thus given and hands it to the disciples to distribute. To every one's amazement all have enough and to spare, and each of the doubtful disciples gathers up a big basketful at the end of the meal. The people were convinced that this was the sort of a ruler they wanted, one who could supply their bodily wants; and they strove to make Him their earthly king.

2. Daily Readings.

First Day. Mark 6: 22-29.

Who was the ruler? What had he just done to John?

Second Day. Mark 6:7, 12, 13.

Jesus sends His disciples out to do what He has been doing. Were they successful?

Third Day. Mark 6:30-33.

What did He say to His disciples? Why? Were they very busy? Where did they go?

Fourth Day. Matt. 14:14; Mark 6:34.

When Jesus saw the crowd how did He feel?

Fifth Day. Mark 6:35-37; John 6:8, 9.

What time of the day was it? What did the disciples suggest? What did Andrew tell Jesus? What did Jesus tell His disciples?

Sixth Day. Mark 6:38-46.

How many people were there? How were they arranged? What did Jesus do before breaking the bread? Did every one get enough? After the people were sent away what did Jesus do?

Seventh Day. Matt. 14:20, 21.

How many disciples were there? What did they do? How much of the bread and fishes did each of them get? How much had each of the people had? Who got the most?

3. Subject for Prayer.

That this Jesus, who could help so many with so little, will help me.

4. Bible Marking.

Emphasize, *Give ye them to eat* in Mark 6. In Matt. 14:17-20 underline *five loaves and two fishes, blessed, brake, gave, twelve baskets full,* and then connect them with diagonal lines.

5. To Make.

On the sand map make the Sea of Galilee and the surrounding country. Use a piece of looking glass

for the sea; moss can be used for grass. Make a small boat to show how Jesus crossed the sea; show where the people ran round the end of the lake.

6. Pictures.

a. *Stereographs.*

No. 23. "The feeding of the five thousand was upon such a strand and hillside as this, a few miles behind us, near the entrance of the Jordan into the lake, probably near Bethsaida Julias. (See map.) We catch here the situation and the view which Jesus had in looking along the shore from the mountain where He spent that night in prayer; we are looking upon the shore not far from where Jesus and His disciples landed the next morning." Travel Lessons, p. 139.

No. 15. Locate this picture on the map.

"What a magnificent prospect! There is Mount Gerizim rising off there to our right, as our study of the map led us to expect. As we remember we are standing here near the center of Palestine looking south, Galilee and most of Samaria are behind us. Before us we look over the tableland of Judea as far south as Shiloh, and even Bethel. That road stretching away in the distance is the road to Jerusalem. How far away before us is Jerusalem? Down that path wandered Abraham, the father of the Hebrew people, when he first passed southward seeking a home. He camped here in this valley, he may have climbed one of these mountains to reconnoitre, and he tarried at Bethel before he moved south to Hebron. Jacob, his grandson, passed through here when he was driven from his home in Hebron by the anger of his brother Isaac, and many years later when he was rich in servants and cattle, he dug a well here in this valley full of springs, which he captured from the native Amorites (Gen. 33: 18-20). It is in that enclosure down at our left beyond those orchards. The Greek monks have built a wall around it. Here, to the center of the land, the Israelites came when they marched in from Egypt, and here,

beneath that white-domed building down at our extreme left, is the tomb which they made for their distinguished prince, Joseph, Jacob's son (Josh. 24: 32). A little to the right where the mountain walls came nearer together, Joshua, their leader, gathered them in two bands and declared from Gerizim the blessings and from the mountain on which we stand the curses. Joshua himself was buried later on the mountain slopes behind us. This region was the scene of many other notable events in Israel's history, but after the exile it was settled by a mixed population, Jews who had intermarried with their conquerors and with the native races. They still continued the worship of Jehovah and built a temple for Him on Mount Gerizim, which they declared was the Mount Moriah where Abraham went to sacrifice Isaac." Travel Lessons, pp. 106, 107.

b. W. 83; P. 684.

7. Thoughts for the Leader.

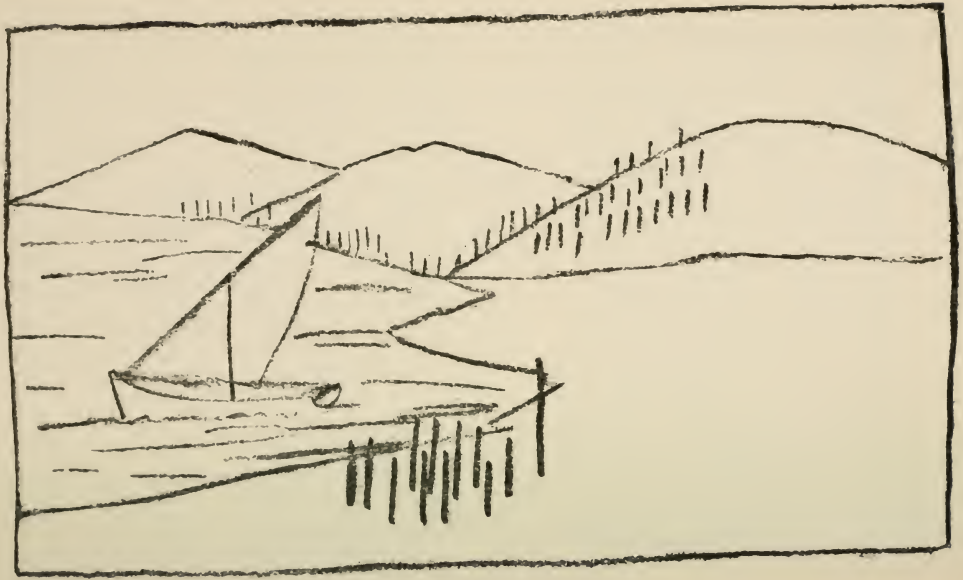
The size of the task ought not to discourage us. The little boy had one small basket of food; each of the five thousand got one meal; but each of the disciples who helped Jesus in His work got a big basket full—enough for many meals.

The only person in the story who got nothing was Jesus; He gave it all away.

The disciples did not keep feeding the front row over and over, they distributed the bread among all. Those far away were not neglected.

8. Illustrative Reading.

The people fed in 2 Kings 4: 42-44.



STUDY X.

THE STRANGE SCENE ON A MOUNTAIN.

1. The Story.

A few times during His earthly life our Lord seems to wish to make it plain that He is more than human. Such a time was what we call "The transfiguration," that strange scene on the mountain. His great Galilean ministry is about over. He is nearing the end of His earthly life, and no doubt is thinking of that great sacrifice which He is soon to make. He feels the need of prayer. A crisis has arrived and as on other such occasions He goes aside for prayer. Leaving most of the disciples on the plain below, taking His three closest friends, Peter, James and John, He goes up into Mount Hermon to pray. As He prays a wonderful light comes upon Him; His face shines as bright as the sun and even His clothes become beautifully white. Moses and Elijah appear, representing the law and the prophets. They talk with Him about His death soon to take place at Jerusalem.

While this is going on in the heights, down at the foot of the mountain the disciples seem to have been disputing with the scribes. Their power has been withdrawn, for they are unable to heal a sick boy who has been brought to them.

Even those who had been privileged to be close to Jesus during this wonderful scene did not realize what it was to be, nor were they ready when it came. As on another memorable occasion "they were heavy with sleep." But when they awoke and saw the beauty of the scene, the transfigured Christ, the two heavenly visitors, Peter the impetuous, not knowing what to say, declares it would be good if they could always stay there, and suggests the building of little houses or tents for the three leaders—Jesus, Moses

and Elijah. But suddenly Moses and Elijah go away in a cloud, and God speaks, saying: "This is my beloved Son; hear him." Filled with fear they fall upon their faces, until Jesus reassures them. Looking up they find themselves alone with Jesus, who hurries them down to the foot of the mountain, where the other disciples were struggling without success to heal the poor sick boy.

2. Daily Readings.

First Day. Matt. 17:1, 2.

Mount Hermon is supposed to have been the mountain referred to. Locate it on one of the maps you have made. Whom did He take with Him? Describe what happened.

Second Day. Mark 9:2, 3.

What does Mark say happened?

Third Day. Luke 9:28, 29.

What did He go into the mountain for? What was He doing when the change came?

Fourth Day. Matt. 17:3; Luke 9:30, 31.

Who talked with Him? Had these men been dead long? What did they talk about?

Fifth Day. Luke 9:32, 33.

What was the matter with the disciples? What did Peter say? What did he mean by "tabernacles"?

Sixth Day. Mark 9:4-8.

How did the disciples feel? What made Peter say what he did?

Seventh Day. Matt. 17:4-8.

What did the voice from heaven say? How did it affect the disciples? Who came to them? When they looked up, whom did they see?

3. Subject for Prayer.

That I may go to my heavenly Father, as Jesus went to Him, in prayer.

4. Bible Marking.

In Matt. 17 underline *Peter, James, John, Moses, Elijah, no man save Jesus only,* and connect them with a diagonal line. Emphasize *This is my beloved Son.*

5. To Make.

Three tents or tabernacles such as Peter suggested.

6. Pictures.

a. *Stereographs.*

No. 25. Old gate to Cæsarea Philippi at the foot of Mount Hermon, which may have been the scene of the transfiguration.

No. 19. Here we see the booth or tabernacle such as Peter suggested should be built.

b. W. 89; P. 39.

7. Thoughts for the Leader.

Jesus always sought help in prayer.

The thing Jesus thought about most was His death.

When we talk with God, men will know by our looks that something wonderful has taken place.

8. Illustrative Reading.

Moses on the mountain, Ex. 19: 3-13.

STUDY XI.

REVIEW.

Show how the lessons show Jesus the mighty worker. Born as a helpless baby, growing up as an ordinary boy grows, quietly working as a carpenter until He is thirty years old. Then He is tested, after receiving His Father's approval, and begins His great career. He cures the lame, helps the lonely, chooses His friends and shows His power over nature by stilling the storm and multiplying the bread and fishes. Then came that wonderful day on the mountain when, as at the beginning, His Father spoke to Him from heaven.

Daily Readings.

First Day. Luke 2: 1-7.
Second Day. Luke 2: 41-50.
Third Day. Matt. 4: 1-11.
Fourth Day. Matt. 21: 12-17.
Fifth Day. Luke 5: 17-26.
Sixth Day. John 5: 1-8; Mark 6: 30-46.
Seventh Day. Luke 9: 2-13.

STUDY XII.

A REAL NEIGHBOR.

1. The Story.

In the house where Jesus lived as a boy, most of the teaching was in the form of stories and no doubt He would listen attentively to His father or to the old grandfather telling his evening story when work was done. It may have been that Jesus learned to tell stories in just this way, by hearing them. He was a wonderful teller of stories and a wonderful teacher. This story of the good Samaritan is one of His best.

The occurrence was interesting. A lawyer, not in our sense, but a man who had studied the Old Testament, came to Jesus just as a boy would go to his teacher now, when he has a hard problem in arithmetic. He called Jesus teacher. He had a troublesome question: "What shall I do to inherit eternal life?" and he brought it to this great Teacher. Like a good teacher Jesus asked him some questions about the lessons he had been studying and the man answered very well, even quoting the lessons he had learned word for word. He had evidently learned them by heart, and Jesus told him his answers were correct. But the man was not entirely satisfied, so he asked Jesus another question: "Who is my neighbor?" Jesus seemed to feel that the best way to answer him now was to tell him the story, so He began: "You know that dangerous road that goes down from Jerusalem to Jericho? Well, a man, a Jew was going down there once, and some of the robbers who infested the place jumped out upon him from a secluded spot. They beat him and robbed him of everything he had, even his clothes, and left

him more dead than alive. It so happened that one of the priests, having finished his work in the temple at Jerusalem was going home that day by that same road. He had plenty of time, for he would n't have to be in the temple again for some weeks. He saw the poor fellow lying there—he could n't help seeing him—but strange to say he just walked right past him, keeping on the other side of the road. By and by a Levite came along the road. He, too, was coming from the temple and was going home to rest. He not only saw the poor wounded man, but he came up and looked at him, and then he, too, turned and went on his way unconcerned. But pretty soon a Samaritan business man came riding along on horseback. You know how the Jews hate Samaritans? Well, strange as it may seem, as soon as this Samaritan saw that half-dead Jew he felt so sorry for him that he did n't seem to care about the delay, or the inconvenience, or any such thing, but he got right down from his horse, took out some linen he had with him, and kept pouring oil and wine on his wounds, while he bound them up as best he could. And when the man recovered consciousness he lifted him up on the horse he had been riding and walked along leading the horse until he came to a hotel. There he did everything for him himself as long as he could stay. And the next day, when he had to go on to attend to his business, he gave the hotel keeper some money to pay for the penniless Jew and told him to take good care of him, and if it cost any more he would make it all right when he came back." Then Jesus said, "Can you tell me which of those three men, the priest, the Levite or the Samaritan, was that poor fellow's real neighbor?" The proud lawyer would not say the hateful word, Samaritan, for he was a Jew, so he answered, "The one that had pity on him." "Yes," said Jesus, "that 's right. Now you go and do as he did to the poor, helpless people wherever you find them and whoever they may be."

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI

1 *Christ teacheth to pray, and that instantly:* 11 *receiving that God will give us good things.* 14 *He, casting out a dumb devil, rebuketh the blasphemous Pharisees:* 28 *and sheweth who are blessed:* 29 *preacheth to the people,* 37 *and reprehendeth the outward shew of holiness in the Pharisees, scribes, and lawyers.*

AND it came to pass, that, as he was praying in a certain place, when he

2. Daily Readings.

First Day. John 4: 9.

What did the Jews think of the Samaritans?

Second Day. Luke 10: 25-27.

The lawyer was a man who studied the law in the Old Testament. What was his question? What did Jesus say?

Third Day. Luke 10: 28-31.

What question did the lawyer now ask? What did Jesus tell him about the man in verse 30? Why did Jesus say "*down* from Jerusalem"? Who saw the poor man first? What did he do?

Fourth Day. Luke 10: 32.

What was a Levite? What did he do more than the priest?

Fifth Day. Luke 10: 33-35.

Remember that the poor man and both the priest and Levite were Jews. Who came along now? What was he doing? How was he affected when he saw the man? What did he do? Mention the six things he did. What did he tell the hotel keeper?

Sixth Day. Luke 10: 36.

What did Jesus ask the lawyer?

Seventh Day. Luke 10: 37.

What was the lawyer's answer? Which man did he mean? Why did Jesus say: "Go and do thou likewise"?

3. Subject for Prayer.

That I may show my love by doing things.

4. Bible Marking.

Emphasize the words *do* in verses 25, 28 and 37, and connect them with diagonal lines; underline *heart, soul, strength* and *mind* in verse 27; underline *neighbor* in verses 27, 29 and 36, and connect them; *Go do likewise.* Emphasize *priest, Levite, Samaritan,* and connect them; underline *he passed by,* verse 31, *passed by,* verse 32, *and came where he was,* verse 33, and connect them.

5. To Make.

Imitation of the money used; a phylactery such as the priest might have worn. This was a box containing verses from the Bible written on parchment; the box was tied on the forehead or arm. Would it do any good?

6. Pictures.

a. *Stereographs.*

No. 26. On the road to Jericho.

"Our present outlook is on this very Jericho road and I have no doubt that one or more of the actors we see are actually robbers, because the distinction between a guide and a robber in this vicinity is still usually that of the same man when in and out of employment. With the substitution of donkeys for horses, we have in costumes, faces and even in the leathern wine bottle the impression to the eye which Jesus gave to the mind when He told this story." Travel Lessons, p. 155.

b. W. 100, 101; P. 583.

7. Thoughts for the Leader.

It is sometimes hard to do things just when the opportunity comes. Here was a man, going on a business trip, but he puts up with a good deal of delay and inconvenience and loss of money when a chance comes to help a stranger, who hated him.

It 's as if a boy should stop on his way to a circus, and miss half of it, besides spending some of his pocket money, just because he happened to meet some poor old woman who needed to be guided to a distant part of the town.

8. Illustrative Reading.

Tom Brown at Rugby, Ch. I. and II. in Part II.
Harding of St. Timothy's, Ch. I. and II.
Ruth 2: 1-13.

STUDY XIII.

HE SHOWS HIS POWER OVER DEATH.

1. The Story.

This incident shows us our Lord exercising His power to overcome the great enemy, death itself; it brings Him before us as a friend of the family in Bethany, interested in their welfare, willing to face even death itself to help them.

Jesus is in Perea, where He had gone probably for rest and to get away from His enemies, who were now becoming more and more insistent on His death. In Bethany is a home where He has always been a welcome guest. It was a home where a brother cared for his two sisters who were wrapped up in him.

The brother is taken sick and immediately the sisters wish that Jesus was near to help them, for both are sure that if He were with them all would be well. So they send to Him, and He, although loving the sisters and brother very much, stays where He is for several days. When He suggests that they go into Judea, the part of the country where Bethany is, His disciples, remembering the treatment He had lately received there, tell Him how dangerous it is, that the old enemies will try to kill Him; but when He insists on going they offer to go with Him. They talk together about this young man, Lazarus, and start for Bethany. When they get near the village, Jesus learns that Lazarus has been dead several days. Some of their friends had come to sympathize with Mary and Martha and were in the home when word came that Jesus was on His way there. Martha, who had been looking anxiously for Him, could wait no longer, but ran out of the house and down the street to the edge of the village and rushing up to Him exclaimed: "O Master, if only you had been

here! But I know that even now God will do anything you ask Him to do." Jesus knew what she wanted and said, "Your brother shall be alive again." After some further conversation in which Jesus asked where Mary was, Martha went and quietly told her sister that Jesus was asking for her. Mary responded so quickly that the friends thought she was going out to the grave again. Jesus was greatly moved when He saw Mary and heard her say just what Martha had said. He talked with them about Lazarus and finally burst into tears. The friends who stood near said, "He must have loved Lazarus very much, but why do you suppose He let him die?" Then all went out to the tomb hewn in the rock and Jesus told the people to roll back the stone that was over the opening, and when they had done this Jesus prayed. Then He called out with a loud voice, "Lazarus, come here." Immediately Lazarus came out of the grave with the winding sheet about him. "Take off the bandages," Jesus said, "and let him go." They obeyed and there stood Lazarus alive and well.

2. Daily Readings.

First Day. John 11:1, 2; Mark 11:11.

Where was Bethany? How far from Jerusalem? John 11:18. Who lived there? What was the trouble? John 11:1-17.

Second Day. John 10:40, 41.

Where was Jesus at the time? What did He think of these people? Verses 3, 5, 36. What did they think of Him? Verses 21, 33. As no father or mother are mentioned, what would you say might have been the brother's part in the family life?

Third Day. John 11:8; 10:31.

What did the Jews think of Jesus? What did Jesus' disciples think would happen to Him? 11:16. What made Him go to Bethany?

Fourth Day. John 11 : 1-16.

Were there many people in the home when Jesus got there? Try to imagine the little group walking along with Jesus.

Fifth Day. John 11 : 17-29.

Which sister sought Jesus first? What did she say to Jesus? She then went quietly and told her sister that Jesus had been asking for her. What did her sister do?

Sixth Day. John 11 : 30-35.

Where was Jesus when the sisters met him? How did Jesus feel? What did this show?

Seventh Day. John 11 : 36-45.

Where did Jesus find Lazarus? Did the people think Jesus could do anything? What did Jesus do in verses 41, 42? How did He awaken Lazarus? What happened? What did Jesus say to the people, verse 44?

3. Subjects for Prayer.

For love one to another; to be brave and helpful; to be unselfish.

4. Bible Marking.

Emphasize, *Take ye away the stone*, verse 39; *Loose him*, verse 44; *The Master is come and calleth for thee*, verse 28.

5. To Make.

The sand board could be made up to show the part of the country including Bethany, in which the family lived. The tomb could be built out of small stones with a stone over the mouth. Have a road approaching Bethany along which Jesus and His disciples are moving towards Bethany. Let Martha meet them outside the village, leave them and get Mary and bring her out to where Jesus was. Let the whole party then approach the house.

6. Pictures.

a. *Stereographs.*

No. 27. Bethany.

Locate this picture on the map.

"Bethany, like Bethlehem and Nazareth, is, you see, on a hill-slope. Unlike them, it is surrounded by terraced walls. It is now a wretched, squalid place.

"We are standing, you remember, on a spur on the eastern side of Olivet, looking south. The main ridge of Olivet lies to our right running practically parallel to our range of vision. Jerusalem lies to our right over the ridge. Two roads come here from Jerusalem, as we pointed out from position 12; the one running around the southern end of Olivet, off to our right, makes almost a complete circuit of this village. You can trace its course running between walls as it comes down on our right beyond the village. We catch glimpses of its white roadbed between the trees as it extends to the left. Then making a sharp turn, it comes toward us as we see down at our left. A short distance farther to our left than we can see this road divides, one branch going to Jericho and the other right over Olivet to Jerusalem. Up the road from Jericho Jesus comes now to visit His Bethany friends. Naturally the largest ruin in the town—the two ruined towers at the right—is pointed out to travelers to-day as the house of Simon the leper, and the open ruin behind the man nearest us is said to be the house of Mary and Martha. Lazarus' tomb is pointed out in the middle of the village, but the ancient rock tombs are farther east, beside the road." Travel Lessons, pp. 156, 157.

b. W. 120.

7. Thoughts for the Leader.

A boy will do something to show that he is a real friend. It is all right to have kind thoughts about our friends, but it is the things we do for them that lets them know we love them.

STUDY XIV.

THE FIRST PALM SUNDAY.

1. The Story.

Hundreds of years before Jesus was born prophets had told the people of Jerusalem that one day their king would come to them riding upon an ass. This was not the way they would expect to see a king arrive in the capital city. And now that day has arrived. Jesus has been at Bethany with the family He loved, whose house was really the only home He had. During this visit Mary had poured out her precious ointment on His feet in loving gratitude and they had had a party for Him, to which some of their mutual friends had been invited. Jesus stayed with Mary and Martha and Lazarus during the Jewish Sabbath, our Saturday. What a day that must have been! His last Sabbath before His death! How He must have explained wonderful things to them! The time had come for the Passover, March, A. D. 27, and as usual great crowds had come up to Jerusalem from all over the land. They were wondering whether Jesus would come, for it had become known that an order had been issued that any one finding Him must report the fact, so that He could be arrested. But Jesus was never a coward. So when the Sabbath was over and the first day of the week, our Sunday, had come He and His disciples leave Bethany to walk to the city, six miles away. When they reach the village of Bethpage, near the Mount of Olives, from which they could look down upon Jerusalem, Jesus sends two of His disciples to get an ass with her colt, which they were to find in a certain place. When they found the ass and colt and were untying the halter some one asked them what they were doing, and, as Jesus had instructed them, they said: "The Lord needs them." Then the

men made no objection, but let them go. As soon as they had brought the animals to Jesus they made a sort of saddle for the colt by putting their coats on his back. After Jesus had gotten on the colt's back they began their march again, and as they began to go down the side of the hill towards the city, a lot of the people, hearing that Jesus was really coming, took the branches of the palm trees that grew along the road and went out to meet Him, waving them and singing the great one hundred and eighteenth Psalm, which was sung by the people at the Passover. When Jesus came where the people were, they threw the branches down for Him to ride over, and some in their enthusiasm even threw their clothing down in the same way.

Jesus, Himself, was in quite a different frame of mind. When He caught sight of the great crowded city, crowded with people who had come up for a religious festival, He stopped, looked over the city, and cried, and foretold her destruction, knowing as He did what those people were going to do to Him. Then the journey was resumed. They would cross the bridge over the Kedron brook, go through the gate in the city wall, now called St. Steven's gate, through the narrow streets, decorated for the feast of the Passover, while from every window, no doubt, interested faces looked down at them. So they go on. Jesus enters the courts of the temple, looks round upon the scenes of disorder, thinks, no doubt, of that former visit when he drove the merchants out, and at evening He turns sadly back to Bethany for the night.

2. Daily Readings.

First Day. Isa. 62:11; Zech. 9:9.

What did those old prophets say? They wrote hundreds of years before Christ was born.

Second Day. John 12:1-8.

Who lived in Bethany? What did Mary do to Jesus at this time? Who objected? Why?

Third Day. John 11: 55-57.

Were there many people in Jerusalem at this time? What did they think about the coming of Jesus? What had the chief priests determined to do with Him?

Fourth Day. Matt. 21: 1-7.

Find these places on the map. Who were the two disciples? John 12: 14. What were they to do? As they approached what did the people do?

Fifth Day. Luke 19: 37-40.

What did the people sing as Jesus came near? When the Pharisees objected what did Jesus answer?

Sixth Day. Ps. 118: 24-29.

Read this great Psalm and hear what the people sang.

Seventh Day. Luke 19: 41-44.

When He saw the city, how did it affect Him? Later these things happened to the city.

3. Subject for Prayer.

That I may rejoice in being one of Jesus' disciples.

4. Bible Marking.

Emphasize, *Behold thy King cometh,* Matt. 21: 5; *The Lord hath need of him,* Mark 11: 3, and the words *Go, loose, bring,* Mark 11: 2.

5. To Make.

Miniature palm trees; have some palm leaves.

6. Pictures.

a. *Stereographs.*

No. 30. Jerusalem. "Standing here, then, we get

part of the very same view that met the eyes of Jesus. He, too, looked down upon this valley of the Kedron and across it to the temple in that enclosure just beyond the wall. The throngs are not here, but we are to go down into the valley now where we can study in a cosmopolitan holy-feast throng of to-day the varied elements of the procession that followed Jesus." Travel Lessons, p. 171.

No. 31. "This scene, which is at the very site occupied by the throng which awaited the procession of Jesus into the city, needs no description, but is worth a half hour's scrutiny as an opportunity for character study. Consider how many types of nationality and character, how many grades of social rank, how many kinds of business, what ages, needs and longings are here, and were there presented. What differences were there of knowledge, of consequent responsibility, of loyalty or fickleness or enmity in the Passover throngs of the year 27 A. D.?

"The Passover throng of that day did not look very different from this festal throng of to-day. It was just as varied and cosmopolitan." Travel Lessons, p. 172.

No. 32. "We are standing on the flat roof of a large building, a hospice for religious pilgrims. It gives us an excellent view down into the ancient city itself, in whose narrow streets Jesus walked for these last few days on earth.

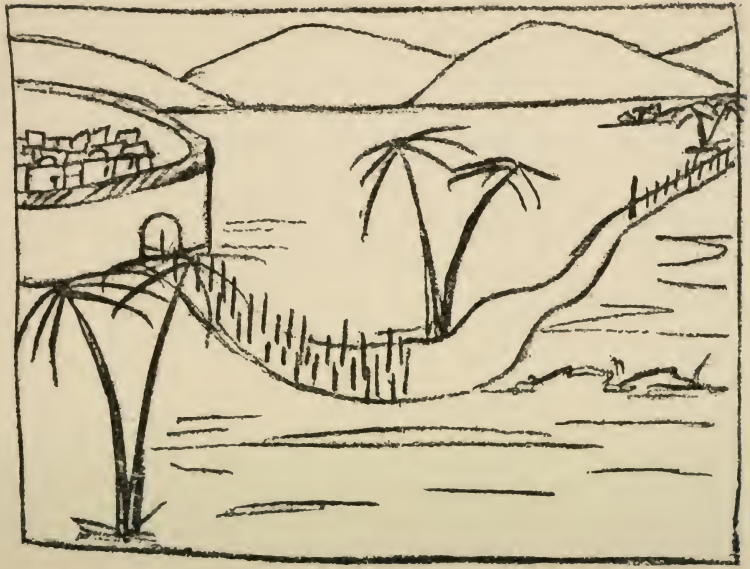
"You discover, of course, the Church of the Holy Sepulchre, the large dome in front of us and to the left, built on the site which Constantine believed to be that of the tomb of Jesus; and the modern Church of St. John off to the right, where it was believed St. John lived, to which place he took Mary after the crucifixion and where were the headquarters of the Knights of St. John in the Crusades. In the distance we can see the three paths that climb the Mount of Olives. Over the left one of these David made his way when he went over the Brook Kedron in flight from his son Absalom (2 Sam. 15: 23-30). It was down a path farther to the right that his greater Son rode on Sunday of Passion Week.

Bethany lies, you remember, just beyond that hill, hardly a mile away. Over which of these roads did Jesus go most often those nights of the week when He went to Bethany to catch a brief rest with His best friends, in His foster-home? And where on this mount do you suppose was delivered His mystic discourse about the last things?" Travel Lessons, pp. 178, 179.

b. B. 403, 821; P. 3254.

7. Thoughts for the Leader.

This incident occurred on the first Palm Sunday. It might be taught appropriately in a room decorated with palms.



STUDY XV.

HE ASKS TO BE REMEMBERED.

1. The Story.

Jesus has had a busy time. It is now Thursday, next to the last day of His life, and it seems a long time since He rode into the city amid the singing multitudes on Sunday. Each day, except maybe Wednesday, has been spent in Jerusalem; each night, with His friends at Bethany. On Monday, the feeling which had taken possession of Him on Sunday moved Him to action; and once more He drove the merchants out of the temple; Tuesday was a hard day. He had come up to the city in the morning and all day He had been disputing with the religious leaders.

The evening finds him back at His beloved Bethany. Wednesday has been called the day of retirement because no mention is made of anything that He did that day. I have thought it was a day spent in prayer, for on Thursday He says to Peter, "I have prayed for thee." There is no record of any such prayer and it may well have been on this Wednesday.

The day when the Passover lamb was to be sacrificed has arrived. The little company is coming towards Jerusalem for the last time. Jesus will never rest on earth again; those lovely evenings with His friends at Bethany are forever ended. Jesus is homeless. His disciples do not even know where they are to eat the Passover. They ask Him. He tells them that when they enter Jerusalem they will see a man, instead of a woman as was customary, carrying a pitcher of water on his head; they were to follow him and were to go into the house which he

entered. There they were to tell the owner that Jesus wished to use his guest room. The Lord of all had to borrow a room! Some have thought that this owner was Mark, who wrote the Gospel, or Joseph of Arimathea, but the Bible does not say who he was.

With perfect trust the two disciples go on ahead, while Jesus and the little company seem to have rested awhile. The two soon see the man with the water pitcher. They follow him. He goes into a house. They follow, and meeting the owner they tell him what Jesus has said. He at once turns over to them a large room up-stairs, where they get things ready for the Passover supper. They would first look it over and remove anything that was leavened. The owner had probably made some preparation himself—the wine and the unleavened bread would be there. Then the two disciples would see to the Paschal Lamb and anything else required for the supper. Their task, no doubt, was simple, and soon the room is ready. They go back and tell Jesus, and when evening has come He and the twelve come into the city and go at once to this room. All over the city the people were gathered in the same way, in little groups, for this their great feast.

The table would be oblong and on three sides would be divans or couches; on these Jesus and the disciples reclined with their heads toward the table. John seems to have been on one side of Jesus and Judas on the other. Even in this solemn place these disciples continued to quarrel among themselves as to who was the greatest. The scene is one to be thought over. Sometime during the meal Jesus washes the disciples' feet and tells them that He was setting them an example of being servants. Judas is told to do his hateful deed quickly and goes out to arrange with his new masters. Then Jesus took a cup of wine, blessed it and gave it to the disciples, telling them it was His blood poured out for them; and the bread He broke, giving it to them, telling them in like manner that it was His body broken for them. He asked them to do this in remembrance of Him. After supper they sang a hymn and went out to the Mount of Olives.

2. Daily Readings.

First Day. Luke 21 : 37, 38.

What was He doing during the daytime? Where did He spend the nights? See Mark 11 : 19. Were the people anxious to hear Him?

Second Day. Luke 19 : 45-47.

When had He done this thing before? What did He say God's house should be? How did the people regard Him? How the chief priests?

Third Day. Mark 14 : 12-15.

The Passover was to commemorate the deliverance from Egypt. Which disciples did He send? (Luke 22 : 8) How were they to know the house? What were they to say to the owner? What reply would the owner make?

Fourth Day. Mark 14 : 16, 17.

What did the two disciples do? When did Jesus come into Jerusalem?

Fifth Day. Luke 22 : 24-30.

What did the disciples do at the supper? What were they quarreling about? What did Jesus say was His position among them?

Sixth Day. John 13 : 4-11.

Describe what Jesus did? What did this show?

Seventh Day. Mark 14 : 22-26.

What did Jesus do with the bread? What did He do with the wine? What did He say these were? What did He say to them in Luke 22 : 19?

3. Subjects for Prayer.

That I may not at any time forget what Jesus has done for me; that I may observe the simple supper, which He asked me to do in remembrance of Him.

4. Bible Marking.

Emphasize, *The Master saith,* Mark 14: 14; remember that this might be a motto for your Bible. Underline, *I am among you as he that serveth,* Luke 22: 27; emphasize, *This do in remembrance of me,* in Luke 22: 19.

5. To Make.

A sandal; a table and couches like those used at this supper.

6. Pictures.

W. 130, 131; P. 280.

7. Thoughts for the Leader.

One of our secretaries who went to China, once said to me: "We don't dread being away from home and friends and missing the comforts of America; but we do dread being forgotten." Everybody loves to be remembered.

As soon after this lesson as possible let the members of the class attend a communion service. It would be nice if they could go together, but if this would detract from the solemnity of the occasion let each go by himself, and to his own church.

STUDY XVI.

THEY ARREST HIM.

1. The Story.

Just outside Jerusalem, over the Kedron brook, there was, as there is now, a garden called Gethsemane, a quiet, retired spot to which Jesus often had gone with His disciples. Leaving the house where they had eaten the supper, Jesus with the eleven, went down the hill, across the brook into this garden; Judas had already gone out.

Before they had eaten the Passover, possibly on the Tuesday of that week, the Sanhedrim had gotten together to discuss how they might quietly arrest Jesus, for they were afraid of arousing the people. To them Judas goes and asks how much it is worth to have Jesus delivered to them quietly. They offered Judas the price of an ordinary slave and he accepted the offer, thirty pieces of silver. He probably told them how Jesus often went to the quiet garden and that there he would point Him out to them by going up to Him and kissing Him.

You will remember that Judas left the others while they were eating the supper. It may be he had heard Jesus making arrangements for going to the garden and went to tell the chief priests that now was the time.

Reaching the garden, Jesus asked most of the disciples to sit down and pray while He, with Peter, James and John, went a little further into the garden. Then He asked these three to stay where they were and watch while He went still further into the garden to be alone. There He prayed most earnestly, falling on His face and sweating blood. It is a strange prayer, so hard for us to understand; that the cup, as He called it, might be taken from Him, with this added, however, "Not what I will but what thou

wilt." Three times He prayed thus, and each time returned to the disciples whom He had asked to watch with Him, each time finding them asleep. The wear and tear of the week had been too much for them. He tells them that Judas has come to betray Him and they start forward. Judas comes leading a band of Roman soldiers which had been furnished by the chief priests. Judas had no idea that Jesus would bravely walk out into full view; he supposed it would be necessary to point Him out to the soldiers. That was why he had agreed upon the sign of a kiss. But Jesus, brave to the last, brave in the face of such gross treachery, did not hide Himself, but stood forth before them all. Judas stepped up and saluted his Lord with the joyous salutation, "Be glad, Master." In his excitement, he kissed Him again and again. Peter, as usual was impetuous, and whipping out his sword struck at the first man he could reach. The blow, aimed at his head, glanced and the man's ear was cut off. Jesus, the coolest one in the crowd, reached over and healed him, telling His disciples He could easily get help from His heavenly Father if He thought that was the right thing to do. Jesus is seized and bound and led to the high priest's house. When this occurs every one of His disciples, including even the valiant Peter, runs away and leaves Him to His fate.

2. Daily Readings.

First Day. Luke 20: 19; Matt. 26: 1-4.

What were the chief priests trying to do to Him?

Second Day. Matt. 26: 14-16.

What did Judas do? How much did they offer? What was Judas doing after that?

Third Day. Luke 22: 39, 40.

Where did Jesus go after the supper? What does *As He was wont* mean? What did He go there for? Matt. 26: 36.

Fourth Day. Mark 14: 33-42.

What did He do with Peter, James and John? What did He ask them to do? What did He do? What did they do?

Fifth Day. Matt. 26: 47-50.

Who did Judas bring with Him? What sign had he arranged with them? What did he do? What did Jesus call him?

Sixth Day. Matt. 26: 51-56.

What did Peter do? What did Jesus say in verse 53? What did the disciples do?

Seventh Day. John 18: 12.

What did they do with Jesus?

3. Subjects for Prayer.

That I may never be ashamed of being a Christian, or of having people know that I am.

4. Bible Marking.

Underline, *For this ointment might have been sold for much,* Matt. 26: 9, and *What will ye give me,* verse 15, and connect them with a diagonal line.

5. To Make.

A sword, a lantern, soldiers' pikes.

6. Pictures.

a. *Stereographs.*

No. 12. Garden of Gethsemane. "Here we can see how very deep is this gorge, or valley, of Kedron, which runs along this east side of Jerusalem. Yonder across the valley is the Mount of Olives. Beyond that hill lie Jericho and the Jordan, from which we have come. The road farthest to the left leads

to Jericho and the two roads running off to the right lead to Bethany, which lies just over the hill in that direction. The upper one of these roads running over the hill is believed to be the one over which Christ came from Bethany at the time of His triumphal entry into Jerusalem. That small enclosure, containing the tall, dark cypress trees, down there where the several roads meet is the garden of Gethsemane, where only four days later than that entry Jesus spent His last night of awful suffering." Travel Lessons, p. 90.

No. 33. "You know just where you are, for you can see the Golden Gate and the Dome of the Rock just across the Kedron. You are probably looking at the spot where the ancient pathways entered the city and the temple at its Beautiful Gate. Just where we stand is said to be the spot where Judas betrayed his Master with a kiss.

"This enclosure, only 150 by 160 feet, is just over the bridge that crosses Kedron and at the crossing of the roads that lead up to Olivet. We have looked down upon it before (from position 12) and know that in addition to its eight gnarled and hoary olives, which date back to the seventh century, it contains some mournful cypresses. Apparently, the garden once extended much farther up the valley, since it would seem that Jesus would have sought a more secluded spot for prayer. We are in its nearer and lower corner. The Romans are known to have cut down all the trees when they besieged the city, using many, perhaps some of the olives of Gethsemane, for crosses for the stubborn Jews, but these are probably direct descendants and by only one removed from those which gave the garden the name of olive press. This enclosure is now tenderly cared for by the Latin Church and Franciscan friars, who, as you can see, cover every foot with flourishing blossoms and shrubs." Travel Lessons, p. 181.

b. B. 1744; W. 138.

7. Thoughts for the Leader.

There is nothing we hate quite so much as a traitor. Benedict Arnold will always be remembered with scorn. The boy who would sell a game or tell on a companion is a boy we want to have nothing to do with. Yet every traitor is a human being and every human being has in him the possibility of being a traitor. Benedict Arnold was once a pure sweet boy at his mother's side. So was Judas.

One leader made this lesson effective by placing on the wall a large picture of Christ in Gethsemane. This was illuminated by a bicycle lamp, the light of which falling on the picture was the only light in the room. In the solemn presence of this illuminated portrait the lessons of that wonderful time were brought home.

STUDY XVII.

THEY KILL HIM.

1. The Story.

In the days of Christ's earthly life, politically, Judea was a Roman province, governed by Herod, who represented the Roman Emperor. The Jews were permitted to have their own court which was called the Sanhedrim. This Jewish court could not condemn any one to death, but it could try one who was brought before it. So after His arrest in the garden Jesus was hurried that very night, instead of the following morning, to the house of the presiding justice, Annas, where members of the Sanhedrim had come together illegally. They, of course, find Him guilty, after an irregular and illegal trial, for they were determined before they began the trial that He should be killed. In order to have the sentence approved by the government, they take Jesus at daybreak on the first Good Friday, to the house of the Roman judge, Pilate. Here they have great trouble, but finally, against his better judgment Pilate yields and condemns Jesus to death by crucifixion. A company of soldiers under a Centurion is detailed to carry out the sentence. Two robbers have been condemned to death at the same time. The preparations are soon made. The crosses are prepared, the hammer and nails are ready and the little procession, each of the condemned men bearing his own cross, quietly walks through the city gate to a place called Golgotha, outside the walls. The crowd would grow as they moved along, and morbid curiosity would lead the people to go with them to watch the execution. Jesus had not eaten since the supper with His disciples, nor had He had any rest; He had undergone humiliating indignities, He had worn the crown of thorns. As He walked up what has been called

the *Via Dolorosa,* "The way of sorrow," His blood-stained face and weary steps moved the women of the city to tears, and a legend says that one of them offered Him a towel, on which, as He wiped His perspiring face, His photograph was impressed. By and by He can stand the heavy load no longer, His strength gives out and he sinks under the weight of the cross. An African named Simon happened to be coming along and the soldiers seize him and compel him to carry the cross for Jesus. This man, because he rendered this service to Jesus, no matter how many other wonderful things he may have done in his lifetime, by this deed has become immortal.

They reached Golgotha at nine o'clock in the morning. The upright pieces of the crosses were planted in the ground, then the crosspieces were placed on the ground, the condemned men's arms were stretched along them, tied fast and a nail driven through each hand. Then, by ropes or ladders the poor fellows, with Jesus in the middle, were drawn up on the upright piece, so that their feet were not over two or three feet from the ground, and the crosspiece was either tied or nailed to the upright and the feet were nailed fast. Above the cross upon which Jesus was crucified was written by Pilate, "This is Jesus the King of the Jews." He was offered a drink which would dull the pain, but He refused it. He spoke little. Once He prayed for those who did the wrong; He received into His kingdom one of the thieves beside Him; and He commended His mother to the care of John, His beloved disciple. At last, crying out, "It is finished," He commended Himself to His heavenly Father and died, having hung there three hours. It is now noon, but a darkness lasting all the afternoon settles down over the earth, while over in the city the great veil which hung in the temple between the Holy Place and the Holy of Holies was torn from top to bottom. The earth itself shook and some of those who were dead came out of their graves.

2. Daily Readings.

First Day. John 18: 12, 13; 19-24.

It was now night. To whom was Jesus taken? Where did he send Him?

Second Day. Mark 15: 1.

What did they do when morning came? What did they do with Jesus? To whom did they send Him?

Third Day. Matt. 27: 11-14.

What did Pilate ask Him? Did He say *yes* or *no?*

Fourth Day. John 18: 28-32.

What did Pilate ask the people? What did Pilate tell them to do? Why did they say they could n't?

Fifth Day. John 18: 33-38.

What did Jesus say to Pilate in verse 37? What was Pilate's verdict?

Sixth Day. Luke 23: 13-16, 21.

What did Pilate say he would do with Him? What did the people say should be done with Him?

Seventh Day. Luke 23: 22-46.

What did Pilate do with Jesus? Who was made to carry the cross? Who followed? What did Jesus say to them? What did the people do with Him? What did they write over Him? Who were on either side of Him? What were His last words?

3. Subject for Prayer.

That I may remember that Jesus died that I might live.

4. Bible Marking.

On the verses in Mark 15 which tell of the crucifixion outline *a cross* in red ink. Emphasize, *He saved others.*

5. To Make.

A cross; a thorn crown.

6. Pictures.

a. *Stereographs.*

No. 34. Calvary. "It is with somewhat of a shock that we turn from this family party seated at their pipes and coffee on the roof of their inn, that touches here the edge of Jerusalem's northern wall, and find ourselves face to face with the bare, skull-like mound which has come of recent years to be accepted by a growing number as the true site of the cross. The resemblance of the hill to a human skull is the most picturesque, though not the most convincing reason for calling this Golgotha, the place of the skull. See the two holes, like eye-sockets, near the center of the cliff (Luke 23:33; John 19:17). It may have been its use as a burial place rather than its shape that gave it its name. There are, as you observe, graves upon its summit, and the large opening at the right marks the so-called Tomb of Jeremiah. The Jewish law (Lev. 1:10, 11) placed the burial place north of the city. The early Jewish writings tell us that this hill had long been a place for the execution of criminals, and received the name, Place of Stoning. A reputable Christian guide told Dr. Hurlbut that the place has long been especially hateful to the Jews of the city, who always utter a curse when they pass it, though they know not why, and that their words translated are, Cursed be the man who ruined our nation by calling himself its king. This place is also, as we know Calvary was once, a garden outside the city and beside a public way, the Damascus road. Beside that road beyond the hill on the left, sleeps the Queen Helena, the

mother of Constantine, who believed that she discovered in Jerusalem the true cross and our Lord's sepulchre. Whether that or this be the true site or not, we must acknowledge that this presents to the eye a wonderfully vivid conception of the scene of our Lord's passion." Travel Lessons, pp. 185, 186.

b. W. 148; B. 1549; P. 3266, 797, 735.

7. Thoughts for the Leader.

It is said that if all of Jesus' life were recorded with the same fullness as these last days it would take eighty Bibles the size of the one we now have to contain the record. The evangelists evidently considered this the important part of His life.

8. Illustrative Reading.

Esther, Ch. 4.

STUDY XVIII.

HE COMES OUT OF THE GRAVE.

1. The Story.

It seems almost incredible that the friends of Jesus had forgotten that He had said that He would come out of the grave, while His enemies remembered it; yet that is the fact. The chief priests even went to Pilate and reminded him of this fact and asked that the stone over the entrance to the sepulchre cut in the rock where He had been buried might be made secure. Pilate told them that they could use their own guard and they did so, putting also a seal on the stone.

The next day, early in the morning of that first Easter Sunday, Mary Magdalene and some of the other women came to the tomb, not to see if Jesus had really risen, but with material to anoint His body, as was usually done with the dead in those days. As they came towards the grave they asked themselves how they could get the heavy stone away from the mouth of the tomb. What was their surprise when they reached the place to find that the stone had been already rolled away. As they looked into the tomb they saw a young man, at least that is what they took him to be, sitting on a ledge of rock. He at once tells them, in their amazement, that Jesus is not there, but has risen. They run to tell the disciples and Peter and John respond to their call. John, the younger man, runs faster than Peter and reaches the tomb first. He stays there looking into the open sepulchre, when Peter at length comes up and, impulsive as always, goes at once through the opening into the tomb itself. While Mary stands there, weeping, Jesus stands beside her. She does not recognize Him, mistaking Him for the gardener. She even asks Him if He has taken the body away

and begs to be told where it has been placed. Jesus speaks to her, calls her by her name and she recognizes Him. She runs back to where the disciples were and tells them that she has really seen their Lord.

In the meantime the guards, who had been terribly frightened when the angel had rolled away the stone from the tomb, went to the rulers and told them what had happened. They got the members of the Sanhedrim together and bribed the soldiers to say that Jesus' disciples had come in the night while the guards were asleep and had taken the dead body away. They also promised the guard that if the governor should hear about their having been asleep while on duty they would see that no harm came to them. So the guard took the bribe and the story became common that Jesus had not really risen from the grave, but that His disciples had stolen the body. For a long time this story was repeated among the Jews.

Jesus appeared a number of times to His disciples during the forty days following that first Sunday. At the end of that time, standing with them on the Mount of Olives "He was taken up and a cloud received Him out of their sight."

2. Daily Readings.

First Day. Matt. 27: 62-66; John 20: 24, 25.

How did the chief priests make sure Jesus would not rise? Did the disciples think He would live again?

Second Day. Mark 16: 1-4.

What did the women come to the tomb for? What obstacle did they expect to find? What did they find?

Third Day. Mark 16: 5-8.

How did the sight affect them? What did the angel say?

Fourth Day. John 20: 2-10.

Which disciples did Mary tell? What did they do? Who got there first? Who went in first?

Fifth Day. John 20: 11-18.

What did the angel say to Mary? Did she think Jesus was alive? What did she say to the man she thought was the gardener? What did He say to her?

Sixth Day. Matt. 28: 11-15.

What did the Jews do to the watchmen? What did they ask them to report about the empty tomb?

Seventh Day. Acts 1: 1-11.

Was this Jesus' last meeting with His disciples? What occurred in verse 9? What did the angel say about Him in verse 11?

3. Subject for Prayer.

That I may be glad that Jesus came out of the grave to live forever.

4. Bible Marking.

Emphasize, *He is risen*, Mark 16: 16.

5. To Make.

A tomb in which a candle can be placed and lighted, so that the light will shine through the doorway.

6. Pictures.

a. *Stereographs.*

No. 35. The tomb. "A little northwest of this spot is a vast system of caves which were used as tombs. There at the opening of one of them may still be seen a great round flat stone and the groove below in which it has been rolled when the sepul-

chre was closed. The stone is very heavy. When it rolls forward it goes down an incline and drops into a niche. To roll it in its channel, and especially to roll it away from the tomb entrance, would require the strength of two men. When shut the tomb could be easily sealed, as the Lord's tomb entrance was sealed by the soldiers when the watch was set.

"Standing here within a few rods of the place where Jesus was crucified, and looking into such a new-made tomb as that in which Joseph laid Jesus, if not the very one, can we realize the feelings of Mary and the women, of John and Peter, as they came hastily through the garden that Easter dawn and wondered at the unsealed and open tomb, and then turned in grief and went away, to find, each in his own time, the risen Lord?" Travel Lessons, p. 189.

b. B. 824, 813, 868.

7. Thoughts for the Leader.

The resurrection of Jesus has been called the best established fact in history. If He had power to come out of the grave after death, He must have been able to do anything else.

He has never died since then and therefore He must still be alive.

If He was interested in men long ago He is interested in them now.

STUDY XIX.

REVIEW.

A review should be varied. It should not be a mere going over what has been learned in a parrot-like way. The following methods are suggested:—

Question review.

Give one or two questions to each scholar to be answered in writing at the next session of the class. Announce that on the review you will let each scholar ask you the hardest question he can find bearing on any part of the material studied; or, better still on a certain lesson, a different lesson being assigned to each scholar.

Picture review.

All the pictures, including the stereographs, should be brought together and the story told from the pictures.

Map review.

Use one of the pulp maps, or make up a sand map of Palestine and review the geography of Christ's life, and more particularly a few of the lessons having a geographical setting, *e. g.*, the feeding of the five thousand, the triumphal entry, and others.

Story review.

If the scholars have kept note books, have them read in class the stories written by them.

Memory work.

Review the passages and verses memorized.

Illustrative review.

Get the scholars to tell some things they have tried to do because they have become better acquainted with their Lord.

Object review.

Gather together the models, etc., which the scholars have made and let different ones tell what is suggested by them.

Daily Readings.

First Day. Luke 10: 25-37.
Second Day. John 11: 17-44.
Third Day. Matt. 21: 1-7.
Fourth Day. 1 Cor. 11: 23-27.
Fifth Day. John 18: 1-11.
Sixth Day. John 19: 16-30.
Seventh Day. 1 Cor. 15.

OTHER BIBLE STUDY COURSES BY MR. MURRAY.

Life and Works of Jesus. W. D. Murray. Cloth, 75 cents; paper, 50 cents.

An elementary course designed to emphasize especially Christ's mighty works, the lessons being based upon the gospel according to St. Mark. The book is arranged with wide margins for notes, the ground being covered in twenty-six weeks.

Message of the Twelve Prophets. W. D. Murray. Cloth, 75 cents; paper, 50 cents.

Twenty-eight studies similar in plan to the author's "Life and Works of Jesus," the purpose being to make the Minor prophets a subject for devotional study. The studies are arranged so that each of the prophets forms a book study of itself, covering one or more complete weeks. Chronological charts give the place of the prophets in the history of the Hebrew people. It was prepared originally for the author's Bible class of business men.

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